THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

1894

LIBRARY OF PRINCETON
MAR 22 1962
THEOLOGICAL SEMINARY
I-7

Digitized by the Internet Archive
in 2015

https://archive.org/details/chronicleoflond1894lond_1

No. 27.—New Series.] MARCH, 1894. [Price One Penny.

SIXTY-FIVE YEARS AGO.—A CRISIS AND THE WAY OUT.

IN the report for the year 1829, the Directors of the Society had to announce a deficiency of nearly £7,000, on a total revenue of £42,000. They concluded their report with these eloquent words, which are as just and forcible now as ever :—

"There is one topic which the Directors beg most respectfully, but earnestly, to press on the attention of all the members of the Society, viz., the necessity of fervent and importunate prayer for the blessing of God on the great work in which they are engaged. Of old, when the wall of Jerusalem was built, the builders with one hand wrought in the work and with the other hand held a weapon. Neither our instruments of labour nor our weapons of warfare are of human fabrication, yet it is thus we also must build the spiritual Jerusalem. While it is our duty not to relax, but to stretch all our exertions and to increase them, if practicable, in a tenfold degree, it is no less our duty to implore the blessing of God on those exertions, and continue importunate in our prayers until He bless us. The work to which we have set our hands is vast and difficult, and to mere human effort impracticable. The great obstacles in the way of our success are such as no measures, however wisely formed, can obviate, and no labours, however resolutely prosecuted, can subdue. These obstacles are to be found, not so much in the political circumstances of heathen countries, or in the diversified forms of idolatry, though in themselves powerful obstructions, as in the invetcrate depravity of the human heart, and the power of the god of this world over that depravity. These nothing can subdue but the force of Divine truth, and the omnipotent influence of the Holy Spirit. This combined operation we know, both from Scripture and experience, nothing can effectually resist. It is our province to send forth the messengers of the Cross ; it is their duty to exhibit its doctrines with simplicity, energy, and fidelity. It is the prerogative of God to bless, and that blessing He has engaged to bestow in answer to the prayers of His Church. Let us hearken to the reproof which our Lord addressed to His disciples : 'Hitherto ye have asked nothing in My name.' Let us feel this reproof, and let us feel the encouragement with which it is accompanied : 'Ask, and ye shall receive, that your joy may be full.'"

The next year's report showed a balance of £10,000 to the good.

THE "JOHN WILLIAMS."

THE joiners' strike, which has so long delayed the completion of the *John Williams*, was happily concluded at the beginning of last month, and the vessel is now almost ready for sea. The builders are to have a trial trip for the purpose of testing her power under steam and sail on Thursday, the 8th inst. A Special Dedicatory Service will be held on board on Saturday, the 10th, and the vessel will be thrown open for the inspection of shareholders and friends thereafter. Unfortunately the date for the completion of the work was only received as this magazine was going to press, so that it is impossible to give in detail the programme of the ship's progress after she has been handed over to the Directors. It is intended that she shall visit Liverpool and Runcorn for the benefit of friends of the Society in Lancashire, Cheshire, and Yorkshire. From Liverpool she will proceed to Bristol, and from Bristol to Cardiff, where she will obtain her supplies of coals for the outward voyage. Plymouth will be the next port of call, then Southampton will be touched, and it is hoped she will arrive in London before the middle of April. While in London special services will be held on board, and special opportunity will be given as freely as possible at every port of call for visiting her and inspecting all the arrangements for the accommodation of missionaries and native teachers. It is hoped that the vessel will start on her outward voyage about the end of April or the 1st of May.

Much interest has already been excited in the vessel, and, in addition to the contributions towards her purchase, a number of special gifts have been received. The Clyde Trust and the Harbour Board and Dock Board of Southampton have already agreed to release the vessel from all charges usually made in the ports of Glasgow and Southampton. Messrs. Cory Brothers, of Cardiff, who are to supply the 600 tons of coals required for her voyage, have kindly promised to supply the coal at cost price, and have thus given a very handsome donation to the Society, which Mr. John Cory has increased by a personal gift of £25. The Sunday-school of Elgin Place Church, Glasgow, is furnishing the chart-room with the necessary charts and nautical books; the ladies of Manchester are providing a handsome house-flag for the mast-head; Fish Street Chapel Sunday-school, Hull, is paying for the ordinary ensign; the Red Lion Street Sunday-school, Boston, Lincolnshire, have promised to pay for the steering-wheel; a party of ladies in Glasgow have worked a dozen quilts for use in the cabins, and have by requiring everyone who took part in making the quilts to contribute a certain sum for the privilege, raised, in addition, a substantial amount towards the cost of the ship. The Bible Society, with their usual generosity, have already presented the ship with a family Bible and twenty-five English Bibles for use on board, together with specimens of all the South Sea versions of the Scriptures. A small but carefully selected library of books will be placed in the saloon for the use of the officers and passengers, and a library will also be provided for the crew. Contributions towards the purchase of the books have been received from several friends, and it is hoped that the whole amount required will be raised without charge upon the general funds of the Society.

As soon as the dates for the various movements of the vessel are fixed, definite information will be sent to all Sunday-schools and auxiliaries within reach of the various ports at which she is to call. The strike, which has occasioned so much delay, will also cost the Society a considerable sum of money; for had the vessel been ready at the time

THE NEW VESSEL AS SHE APPEARED WHEN LAST PHOTOGRAPHED.

originally expected, she would have left England early in February, and would have been able to take her round in the Pacific early in the summer. As it is, it has become necessary to arrange for a further voyage of the old vessel. The Society will thus be involved for several months in the expense of maintaining two ships instead of one.

R. WARDLAW THOMPSON.

SECRETARIAL NOTES.

FROM THE EDITORIAL SECRETARY.

IN consequence of the great pressure upon our space, several matters usually included in the CHRONICLE have recently been shut out. To clear off arrears we have therefore with this number added eight extra pages.

THE Centenary Library is clearly meeting a felt want, and we are greatly encouraged by the demand we have had for the books. In their uniform binding they look well, and from the number of orders received it is evident that we shall have little difficulty in disposing of the number we ventured to buy. To save needless correspondence and delay, I wish to point out that we cannot break the sets or transfer volumes from one set to the other. The offer must be taken in the simple way in which it is made in our advertisement.

CONSIDERABLE research is now being made among the early records of the Society's history, but we are sadly crippled for want of copies of "Transactions of the Missionary Society," especially of Vol. I. Should any of our readers who have received copies of these books as family heirlooms be disposed either to make a present of them to the Society or to sell them, I should be glad to hear from them on this point. The books would do much better service here in the Mission House than resting quietly upon the shelves of an ordinary private library.

THE demand for Self-Denial leaflets and envelopes has been brisk, but the total applied for is decidedly less than last year. This is doubtless partly due to the fact that both London and Manchester do not observe the week until March, and partly, it seems, to an impression in certain quarters that we issue them indiscriminately without direct application. This impression is wrong. We are following the same course as in previous years, sending *specimens* only to all ministers and superintendents, and then executing definite orders as they reach us.

ENVELOPES and leaflets with altered date for use in March are ready, and will be promptly forwarded on application.

IN the issues of the CHRONICLE for September, 1893, and January of the present year, references were made to most unworthy conduct of British soldiers in South India. Mr. Hinckley, from whom the information came, writes to say that the readers of the CHRONICLE will be pleased to learn that so serious a case as that of the Guntakal gate-keeper, reported in the January CHRONICLE, has not been allowed to sink into oblivion by the police authorities. In spite of apparent defeat at first, they have traced the murderer, and he now awaits trial before the High Court at Madras. One cannot but wish that all such deeds, of which there are not a few, might be unearthed in the same way, and just punishment inflicted. Mr. Hinckley believes that greater efforts are made to detect these things than he was aware of when writing previously.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, January 23rd, 1894.—A. MARSHALL, Esq., in the Chair. Number of Directors present, 67.

The Board adopted the following resolution in reference to the Matabeleland Mission :—

"That in view of the changed conditions of life in Matabeleland, and the probability of a speedy pacification of the country under British rule, arrangements be made as soon as possible for the adequate reinforcement and extension of the Mission. That in the judgment of the Board it is desirable, in the first instance, to provide for such extension, by the development of industrial training at one or both of the present mission stations, as may be found most suitable. That an appeal be made for the services of four thoroughly competent Christian artisans, acquainted with, and capable of instructing others in, carpentering, brick-making, general building, and general blacksmithing work, and that they be sent out to Matabeleland as artisan missionaries for the purpose of commencing industrial training as soon as the circumstances of the country will permit of such a step, it being understood that in the first instance the men who are sent out shall be unmarried men."

The return of Dr. Mather from Central Africa, and of the Rev. Dr. Davies from Samoa, during the present year, was sanctioned.

An offer of service was accepted from the Rev. A. W. Brough Congregational minister, of West Maitland, New South Wales. (At the following meeting Mr. Brough was appointed to labour at Coimbatoor.)

Board Meeting, February 13th, 1894.—J. MCLAREN, Esq., in the Chair. Number of Directors present, 67.

The Rev. H. J. Goffin, of Kadiri, South India, and the Rev. J. T. Brown, of Kuruman, South Africa, were welcomed by the Board.

Offers of service were accepted from Mr. T. Biggin, B.A., who has graduated with honours at Oxford, and is now entering upon a medical course, with the intention of becoming a medical missionary ; and from Miss M. A. Prior (subject to her passing the usual examination). Mr. T. W. Bach, student at New College, was appointed to Trevandrum ; Mr. A. W. Young, student at Cheshunt College, to Calcutta ; and Miss Spence and Miss Webster to Calcutta. It was decided that after the Institution at Madras has been closed, in accordance with the recent decision of the Board, the Rev. E. W. Watson, B.A., shall be transferred to the Mission in Calcutta, to labour in connection with the Institution at Bhowanipur. The Board accepted the resignation of Miss Field as an agent of the Society, in consequence of her proposed marriage with Dr. Colborne, of the Church Missionary Society. The return of the Rev. W. R. Le Quesne, from Calcutta, under medical certificate, was approved.

Mr. E. T. Cardwell was appointed second officer of the s.s *John Williams*.

The Foreign Secretary spoke of the sad bereavement which Mr. A. J. Hubbard, J.P., Deputy Chairman of the Board, had recently undergone in the death of Mrs. Hubbard, and the Board resolved to forward to Mr. Hubbard a letter of sympathy and condolence.

REV. SAMUEL MATTHIAS, PASTOR OF MARTANDAM, PAREYCHALEY, TRAVANCORE, SOUTH INDIA.

AN AUTOBIOGRAPHICAL SKETCH.

I WAS born of heathen parents in a little village near Tengapatnam, a seaport town at the mouth of the Tambirapurni. My parents, knowing the value of education, sent me to the local London Mission village-school at the early age of five. When I was just seven years old a terrible outbreak of cholera, which carried away some fifteen of my nearest relatives, induced my parents and the surviving relatives to bid farewell to their tutelary demon-gods which, contrary to their belief and expectation, had failed to preserve the lives of the victims at such a season of sad catastrophe. A year after, I am glad to say, at a special examination in reading, of all the school children in the district, conducted by Rev. S. Mateer, I passed creditably, to the great joy of my teacher. This was a turning point in my life, and was a medium of drawing me to the notice of the mission agents, who apparently, at the intimation of the missionary, persuaded me to go to the boarding-school at Pareychaley. As my mother, to whom I was the last child, could not bear my removal from her, I did not like to displease her. Eventually, however, through the interposition of my eldest brother, I was first sent to the boarding-school. After a course of three years there the Rev. G. O. Newport kindly sent me to the Mission Seminary at Nagercoil. After finishing my studies there to the best satisfaction of the Rev. J. Duthie, the principal, I was employed by the Rev. J. Emlyn as his writer. As a writer, I had to do with both the pastoral and educational departments of the Mission, and the missionary, whose kind treatment and fatherly counsels I could never forget, took special interest in training me for more responsible works.

REV. SAMUEL MATTHIAS.

Subsequently I was employed by him as a school inspector. In 1883 I was selected by him to take charge of the largest congregation in the district—namely, Kristucoil. Here the largest chapel in the district, the first sod of which was dug by Albert Spicer, Esq., on the occasion of his visit with Rev. R. W. Thompson, Foreign Secretary, to Travancore, as a deputation from the parent Society, was built by me. In recognition of my good work here I was, at the recommendation of the Rev. J. Emlyn, raised by the honourable Travancore District Committee to the grade of an evangelist. In 1888, when I was about to be ordained as pastor of Kristucoil, I was removed for general work in the district, having been entrusted with the inspection of congregations and schools.

During the year, on December 12th, I was ordained as pastor of Martandam, one of the four pastorates formed by our present hard-working missionary, the Rev. J. Knowles, according to the unanimous consent of the people. This pastorate consists of four congregations — namely, Martandam, Pakodu, Kanjirapuram, and Virikodu, having 1,025 adherents, of whom 532 have been baptized and 133 admitted to church fellowship. On the Sunday preceding the date of ordination, a special meeting, consisting of members from the four congregations, was convened by the leading members themselves, with the view of invoking the blessing of God on the pastor-elect, as also of stirring themselves up to increased Christian duties. On the date of ordination, in the afternoon, when returning from Kristucoil, the place of ordination, a reception meeting was held by the leading members and others from all the four congregations, at Kanjirapuram, the nearest station from Kristucoil, at which Rev. J. W. Gillies, the Rev. J. Knowles, and myself addressed the people.

The ordination service was honoured by the presence of all the European missionaries in Travancore, ten of the

native ministers, and all the mission agents of the district. The news of the ordination had drawn together a large concourse of people, not only from this district, but also from the neighbouring districts. The grand service—the like of which has never been witnessed by the people of this district—has produced a very good impression in the hearts of one and all who witnessed the same. The opening hymn was given out by Mr. J. E. Dennison, of the Nagercoil Seminary. This was followed by the reading of a passage from the Bible, and prayer, by the Revs. J. Joshua and J. Kamalam respectively. The questions were asked by the Rev. S. Zechariah, the senior of the native ministers. The ordination prayer was offered by the Rev. J. Knowles. The charge was given by the Rev. J. Duthie, and the address to the people was delivered by the Rev. I. H. Hacker. The closing prayer was offered by the Rev. A. Devalam. The people left the meeting after a feast, having been greatly touched by what they saw and heard.

MARTANDAM SCHOOL CHILDREN.

The following is a translation of the questions proposed at the time of the ordination, and the answers given to the same :—

Q. I.—What are the reasons which lead you to believe that you are a true Christian ?

A.—The strong feeling that I was a great sinner led me to the Fountain opened for sin and uncleanness, and ever since my thorough belief on the merits of the Cross, I experience in me the existence and growth of the following Christian graces, characteristic of a true Christian—viz., a feeling of forgiveness of sins and peace of heart ; abhorrence of sin, and a longing after holiness ; the inner conflict between the old man and the new ; love, humility, patience, and other qualities that pertain to the new man ; a determination to do good to others, as much as lies in my power, both bodily and spiritually ; sincere love for the Sabbath, Divine services, the Sacraments, the Bible, and other means of grace, which really sustain my soul ; a thorough resignation to the will of God ; meditation on God, the Heaven, &c. ; the constraining love of Christ, &c. For these, and many other reasons, which I consider needless to state herein, I consider myself a true Christian.

Q. II.—What are the chief doctrines of the Bible which you feel you are bound to preach ?

A.—According to the plain teaching of the holy oracles there is but one God, and in the Godhead there are three persons, namely—the Father, the Son, and the Holy Ghost. These three are one. He is a Spirit, self-existent, eternal,

omnipotent, omniscient, omnipresent, and holy, just, merciful, &c. The whole universe and all animate and inanimate things therein have been created by Him, and are under His gracious rule. Man is sinful both by nature and by his actions. Man has an immortal soul. When man was left in a deplorable state from which he could not save himself, God, in His sovereign mercy, gave His only-begotten Son as the Saviour of mankind, satisfying at the same time Divine justice. During the time of his incarnation Jesus Christ was pure man and pure God. He was on the earth for about thirty-three and a half years, going about doing good to mankind. He suffered on the cross in the place of man, died and rose from the dead on the third day, conquering death and Satan, ascended to heaven, and is now interceding for sinners on the right hand of God the Father. He is with the Church unto the end of the world. Man is saved by justification through faith on Jesus Christ only. There is no name under the sun save the name of Jesus, ordained by God for the salvation of man. Jesus Christ will come again for judging the world in righteousness. The Holy Ghost materially helps a sinner in repentance, regeneration, justification, adoption, conversion, and sanctification of a believer. The Bible is the Word of God. The Church, Sabbath, Baptism, the Lord's Supper, and other means of grace are the ordinances of God. There is further the resurrection of the dead, and a future judgment, when the godly will inherit life eternal, while the ungodly will be doomed to eternal damnation. These are the chief doctrines of the Bible which I feel I am bound to preach.

Q. III.—What are the reasons which lead you to believe that you are called by God to this work of a Christian minister ?

A.—Neither my parents nor my relatives were the servants of God, nor did they have any idea of training me to the work of God. Their idea was simply to teach me to read. But by an overruling hand of Providence that separated me for this holy ministry, as the Prophet Jeremiah and the Apostle Paul had been separated for His work in their mothers' womb, I was, contrary to the expectations of my parents and myself, first sent to the Boarding School at Pareychaley, and then to the Seminary at Nagercoil. When I was in the highest class in the Seminary, I was persuaded by some of my class-mates and friends, who had left for secular works in search of better pay, to follow them. I was partly inclined to yield to their counsels, but, being still in a state of dilemma, could not arrive at any settled decision. Just at this time an order was passed by the principal to the effect that all the mission boys in the Seminary should sign an agreement binding them to serve in the Mission at least for a period of five years immediately on leaving the Seminary. This order produced a great sensation amongst all the boys. After prayerful consideration and reconsideration over the matter, I, as the senior of the students, set an example by signing the agreement first. Had it not been for this order, very likely I might have left for secular works, and feel that the order was providential with the view of keeping me in the Mission. From that time forward I always felt that I have been called by God to His work. Exactly ten years ago, when I was sent to take charge of this congregation of Kristucoil, great was my anxiety and perplexity on account of the church-building work, &c., put before me. But the fact that I have been enabled to fulfil all the works to the best satisfaction of the missionary and the people as well is, I believe, another proof of the Divine call to this work. About six years back, when I was asked to enter into this responsible ministry, I strongly objected at first on the ground of my utter incompetency for the same, but, on being asked repeatedly, I consented after prayerful consideration, feeling that it is the arrangement of God. Further, whenever I do this work satisfactorily, great is my joy and the peace of heart. For these and many other reasons I believe that my call to this holy ministry is Divine.

Q. IV.—With what motive and disposition do you mean to carry on this ministry to which you are now consecrated ?

A.—As a pastor I have determined to feed the flock committed to my care with knowledge and wisdom ; to lead them to the fountain of living waters ; to seek that which was lost ; to bring back that which was driven away ; to bind up that which was broken ; to strengthen the diseased ; to rescue the sheep from the wolves that may attempt to devour them up ; to feed the lambs ; and also to do anything and everything in my power as I had been doing in this congregation of Kristukoil. I shall behave cautiously, looking upon this work not as an office but as a ministry, and not as promotion but as one of greater responsibility. The adversity and prosperity of my people will be regarded by me as those of my own family. Should my removal from a congregation be deemed necessary in the interests of that or any other congregation, I shall readily do so without consulting with flesh and blood. As a faithful watchman I shall watch over the congregation with vigilance and carry on my ministry with love for the souls. I shall strive to study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. I shall make it a point to keep the places of worship as clean and neat as possible, and try to make the services attractive to the audience. I shall do everything in my power to promote godliness and spiritual-mindedness amongst the people. Also my eye will be upon the heathen, whom I shall try to win for Christ. I shall daily rely upon God for His guiding help through the Holy Spirit, so that I may be strengthened to carry out all these my resolutions for the glory of His ever-blessed holy name.

Sam. Matthias.

Martandam, South Travancore, December 25th, 1893.

[Communicated by Rev. J Knowles, Pareychaley.]

IN MEMORIAM.

THE LATE HON. SIR HENRY RAMSAY, C.B., K.C.S.I.

SIR HENRY RAMSAY, whose death was announced in our last issue, deserves more lengthened notice than it was possible then to give. During a long and most useful life, he identified himself with Christian missions, and rendered to them signal help.

Sir Henry's official career was remarkable, but only a few sentences can be given to it here. He went to India in the military service of the East India Company in his eighteenth year, and, after six years spent with a native regiment, received a civil appointment in Kumaon, a sub-Himalayan province, which, twenty-five years previously, had been wrested from the Nepalese, who had cruelly oppressed it. His official life in the Province extended to forty-four years, and, during twenty-eight years of that period, he held the position of Commissioner, equivalent to Governor. Through that unusually long period his different absences amounted to less than twelve months. By his deep interest in the welfare of the people, by his justice and kindness, by his innate power of ruling men, and by the prestige he gained, he secured in no common degree the confidence and affection of all classes. The Province under his rule underwent great changes, which have conferred on it signal benefit. His name is a household word, and will go down for ages as the greatest benefactor it has had since it came under British rule. One of the most marked visible benefits is a large tract immediately under the mountains, previously available as grazing ground for cattle for only three or four months in the year, which, by irrigation, planned and executed by him, has been turned into arable land to the immense benefit of the hill people, who now cultivate it and reap large crops.

Sir Henry belonged to a remarkable class of Indian administrators, who, by their high qualities and devotion to the people over whom they have been placed, have founded, built up, and consolidated our rule, giving to the great Indian continent, with its different nations, a peace and security which they had never previously known. Not a few of the most successful have been eminent Christians, who have throughout acted on Christian principles, and have been recognised by all, Christians and non-Christians, as devoted followers of the Lord Jesus Christ. Sir Henry Ramsay was one of this class. At an early period of his official career he underwent a spiritual change issuing in a life of devotedness to Christ's cause, which was maintained, unsullied, to its close. When he became a Christian, he felt at once that he was bound to seek the advancement of Christ's Kingdom.

As early as 1848 I was agreeably surprised to receive a letter from an entire stranger, signed "Henry Ramsay," containing a large sum for our Benares Mission, and also a sum to be sent to the Bible and Tract Societies. He had heard of me from a friend, the Rev. D. G. Watt, who had seen him in his very solitary position in Gurhwal, the most mountainous part of that mountainous region. A short time afterwards I heard of a still more decisive proof of his missionary zeal.

The London Missionary Society had been asked to form a mission in Kumaon, but had declined to comply with the request. The late Rev. J. H. Budden was unable to stand the climate of the plains, and resided for a time at the newly-established Sanatorium of Nynee Tal. It seemed that the only course left open to him was to return to England. He fell in with Capt. Ramsay, who determined, if possible, to secure him for mission work in the Province. In conjunction with a few others, he engaged to meet, not only the expenses of his support, but all the expenditure which would be incurred by an efficient mission. Capt. Ramsay thus became the founder of the first mission in the Province. The Mission was established at Almora, the capital, and continues to the present day, in some respects, the chief mission in the Province. For years it was entirely supported by Capt. Ramsay and his friends, he himself being by far the largest giver. It was afterwards accepted by the Society as one of its missions, the friends in Almora continuing to give it, by money and influence, most efficient aid. In Mr. Budden it had for many years a most able and devoted agent. Long afterwards, the Society commenced a mission in Rani Khet, another part of the Province. Other missions in different parts have been formed by the American Episcopal Methodists, and the work of evangelisation is now largely and zealously prosecuted. Some of these missions were initiated by Sir Henry, and in all of them, without one exception, he took a deep interest. There is not one which is not indebted to him for pecuniary aid and constant warm support. He was never satisfied with mere money gifts to the missions in the Province. He maintained throughout a most friendly, I might almost say brotherly, relation to the missionaries, calling on them whenever he was in their neighbourhood, and holding free intercourse with them. He became before the entire community in the Province, European and native, their warm friend, in whose personal as well as missionary welfare he was greatly interested. He was so well known, not only in Kumaon, but throughout the entire North-Western Provinces and beyond them, as the avowed and warm friend of missions, that he was requested to preside over the great Decennial Missionary Conference in Calcutta in 1881, and complied with the request. At all previous missionary conferences it was customary to choose a senior missionary for the chair; but now it was felt by all that the chair was most fitly occupied by an official of high rank still in office, well entitled to it by his deep interest in missions most practically manifested during many years.

He ceased to be Commissioner in 1884, but so attached was he to the Province, so bound up with its people and

its interests, that he felt as if he could not leave it. He remained in it for eight years afterwards, still, though in a non-official capacity, doing the people all the good in his power. Circumstances led him to leave India for England in 1892 in enfeebled health. Only a man of great physical strength and resolute purpose to do the work God assigned him could have borne such a strain of bodily and mental toil for so long a period.

My last interview with him was in the summer of 1893, when his failure of strength was very manifest; but his Christian spirit was as strong as ever. I look back to the few hours I then spent with him with sadness, and yet with thankfulness.

On December 16th, in his seventy-seventh year, as announced in the Chronicle, he passed away to his rest, leaving behind him, to those who knew him best, a memory of no ordinary excellence and usefulness.

The two principal public buildings in the province—the Ramsay Hospital in Nynee Tal and the Ramsay College in Almora—most fitly bear his name, the one for the healing of the body, and the other for the enlightening and healing of the spirit—both objects which, during his long career, he had striven to promote. His best monument is the enduring name he has left in that hill country for the good he did it during his long administration.

For years I lived under his jurisdiction, and am glad to have this opportunity of paying my tribute of admiration, affection, and gratitude to one to whom I have been deeply indebted. My one regret is, the tribute is so poor, so inadequate. I heartily wish it were more worthy; but, very inadequate though it be, it brings his name and worth before the constituents of our Society. It is well they should be reminded that missionaries in foreign lands are often associated with persons thoroughly missionary in spirit, and are greatly helped by them, though not in the ordinary meaning of the term "missionary agents," yet animated by love to Christ, and by a supreme desire for the extension of His Kingdom by the salvation of souls.

Hampstead, February, 1894. James Kennedy.

South Seas.—Miss Ardill has taken up her residence at the Mission House at Arorangi (Rarotonga), and has with her fifteen boys as boarders. If we may judge from a few months' trial, the new effort is a complete success. The boys range from five to twelve years of age. The elder boys are those who had shown themselves diligent and possessed of ability in the day schools; the younger ones were chosen on account of their tender years, in order that they might come early under the influence of the teacher. Most of the food eaten by the children has so far been supplied by the parents. "Every week," says Miss Ardill, "they drive in, bringing baskets of native vegetables and fruit, a roast pig or two, some poultry, &c. They have also brought biscuits, tinned meats, and kegs of salt beef for them."

HOW WE LOST OUR CHRISTMAS DINNER.

AN INCIDENT OF CHINESE TRAVEL.

We were sailing up the Yang-tse River. And what a river! Its smooth, even flow through the central districts of China gives no indication of the furious, foaming rapids which rush relentlessly through the narrow, dark-browed gorges of the West. I wish I could adequately describe the river. Throughout a great part of its upper course, especially during summer, the stream becomes a mad torrent; and yet there are many stretches of placid, almost home-like, beauty upon its bosom, places in which it widens out to three-quarters of a mile, where the traveller finds the graceful foliage and verdure of the banks—may be of an island—reflected in shadow on the water as if on a mirror. It is the ever-changing nature of the surroundings that makes the Yang-tse a river that one loves to see—a river that has not yet received justice from those who have had occasion to refer to it in books.

There were two boats in company—one hired by the agents of the Friends' Foreign Mission Association, the other chartered by the members of our own Chung-King Mission, and both boats had a common destination. It was Christmas-time—Christmas Day, when people at home, guided by their tastes, were engaged in church or chapel going, family gatherings, or party attending. It required rather a severe stretch of the imagination on the part of some of our number to reconcile the reality of their surroundings with their ideal Christmas; for others, custom made the effort easy. But a beautiful morning had glided into a still more beautiful afternoon. There was no frost, no snow, no ice-bound river or lake, no rain, no streets ankle-deep in mud. It was altogether a charming December day, with just enough wind to help our sluggish boats to respond readily to the stern tug-tug of the trackers as they pulled lustily at the towing line. Quite 200 miles of the journey had been done, and there remained as many more to be got over ere the long, tedious voyage would end. In the meantime, a cordial invitation from our fellow-travellers had come to our party to eat a Christmas dinner on board their junk, and after that, it was not distances that engaged our thoughts so much as the prospective feast which was to be enjoyed when the boats would be safely moored for the night.

Now, it often happens that boats, the crews of which may be anxious to keep together, get separated by many miles. So many contingent and accidental circumstances arise *en voyage*, that he would be a bold or inexperienced man who would venture to foretell the manner or end of any single day's journey on the Upper Yang-tse. So far, however, we had been fortunate. The boats had succeeded in keeping well together, and at 4 p.m. the prospects of meeting each other and of enjoying the Christmas fare were decidedly good. But "there is many a slip," &c. A cruel disappointment was in store for all concerned. About 4.30 p.m. the boats

simultaneously reached a peculiar bend in the river, where preparations had to be made for *swinging* them across the stream to the opposite bank. Now, this swinging operation is of a very exciting, not to say alarming, nature. On ordinary occasions boats are, of course, sculled or rowed across; but at the place in question the current is too swift, and the *lower* opposite shore too rocky and steep to permit of the boatmen working their vessels over in the usual way without great risk. So what is done is this. In order to prevent the boat from drifting, a stout bamboo rope, perhaps 300 yards long, is fastened securely to a convenient rock ahead. The "aboard" end is then tightly wound round the heel of the mast, and the vessel slowly pushed by means of the bow-sweep and poles into the current, which, striking her, as it does, at an angle on the side, forces her gradually across with a crab-like movement. Of course, everything depends upon the bamboo rope. If it holds, well and good. Should it break, there is reasonable cause for excitement.

Our boat was the first to essay the passage. The strange manœuvre was watched with undisguised interest, and we all hoped for the best, while, perhaps, fearing the worst. Everything went well for ten minutes. The boatmen were all at their posts, watching the surging of the rope on the water with anxiety. With rudder and bow-sweep they did their utmost to ease the strain. But, alas! their efforts were in vain. Two-thirds of the passage had been successfully accomplished when a strange, deep, untranslatable *thud* was heard; and a sudden feeling of liberty imparted to the boat told us only too clearly that the rope had parted. Swiftly the boat was carried down by the current, while the shouts of the men on board and the yells of the people ashore proclaimed the need for prompt and wise measures for safety. Below, and not far away, were those ugly, threatening rocks; immediately to the side was a high, precipitous mud bank. It became our aim to reach the bank. Oars were promptly hung, China fashion, on the upright rowlocks, and sailors and passengers alike worked at them with energy. For a little time it was a tug of war between our strength and the force of the water, and, fortunately for us, we won. Soon the nose of the junk poked and rubbed, and rubbed and poked against the soft, muddy embankment, and all was safe. But, oh, the noise of the moment! I seem to hear it yet. Roaring on board, and roaring on shore—the din was deafening. Nothing can be accomplished in China without noise. It is a part, and not a small part, of the genius and temperament of the people. "If you give me permission to shout," said a sufferer from toothache to an European dentist, "you may extract them all!" Prevent a Chinese boatman or coolie from shouting, and you thereby rob him of half his physical vigour. But to return. One boat, our own, had got over, but not the boat with the dinner; and our interest in its movements became doubly keen. It had yet to make the risky passage, and under less favourable circumstances, too, for the shades of night were thickening, and it was possible that the skipper might decide not to risk the journey at all. With an anxiety necessarily sharpened by fear lest after all we should lose our dinner, we seized our binoculars the better to watch what was taking place on the other junk. Soon we made out that the passage was to be made, and our hopes straightway began to revive. All might yet go well. Unfortunately the light soon failed us—our twilight is always brief—and as our own boat was being gradually pulled into slack water for safe anchorage, it soon became impossible to observe the movements of our friends. There was nothing for it but to wait for information. Some of us tried to read, but that didn't answer. Our minds were wholly given up to the other boat. By and by gruesome rumours of an accident reached us, which we sought to persuade ourselves *not* to believe. But ere long the news was confirmed, and we were compelled to resign all hope of seeing and feasting on this occasion with our friends. It turned out that a malicious individual, who, for some reason or other, entertained spite against the foreigners' skipper, took advantage of the growing darkness to cut the bamboo rope. Of course, he gained his purpose, which was to see the boat drift helplessly down the river, a distance of two miles! When the men on board got her again under control, all hope of getting across that night had to be abandoned. It only remained for them to tie her up for the night, and for our friends to eat the dinner minus our company. How we on our boat fared for a dinner I cannot now recall. Doubtless hunger helped us to relish the impromptu meal; but, all the same, the disappointment of the whole circumstance sent us early to bed. Life, they say, is full of compensations. Perhaps it is, and may be our sleep that night was not the less sound because we had lost the dinner to which we had been looking forward with so much eagerness and pleasure all that Christmas Day!

J. Wallace Wilson.

A PATHETIC STORY.

THE following lines were suggested by a pathetic story told to Miss Kate Derry, of Nagercoil, by Miss MacDonnell, the lady superintendent of the Neyoor Hospital. While some may leave, having received only physical benefit, there are many who are made whole by the Great Physician, and others, like this poor woman, concerning whom it is impossible to judge; but time and money cannot be counted vainly spent even when only bodily sufferings are relieved.

The incident related by Miss MacDonnell is as follows: "It concerns a very poor, wretched, destitute old woman, whom I found lying on our hospital verandah one morning. She was such a skeleton it seemed hardly possible for life to be sustained from day to day; yet she moved about for two weeks, then got too weak to get up—starvation, pure and simple; yet we could not tempt her to take nourishment of

any kind. Our Bible-woman faithfully tried to teach her of our Saviour's love. Whether she understood or not we could never tell; but she begged of me a tract one day. Knowing she could not read, I asked what for. 'Just to put under my head.' Of course I gave it; and it was kept there most carefully up to the end. Her last request was to be carried into the sunshine as she was cold. I wrapt her up in a blanket and put hot bottles about her. But that did not satisfy. The poor old thin arms were thrown over my shoulders, begging to be put in the sun. So bed and all as she lay was carried out, and I can never forget the look of intense peace and contentment which came over the old face. There she lay all day, until the sun began to sink, and then the poor, weary spirit passed away with it. Her little sojourn with us was all so very pathetic."

"TAKE ME OUT INTO THE SUNSHINE."

"Take me out into the sunshine;"
This in Tamil she had said,
Withered arms outstretched in pleading,
As I stood beside her bed.

Ere the morning sun had summoned
All the glittering dewdrops home,
On the hospital verandah
Laid we that lone stranger down.

While the sun climbed upward slowly,
Still beneath his beams she lay;
When he sank behind the palm trees,
With him sped her soul away.

Did she pass into that sunshine
That no mist or shadow knows?
Did eternal day dawn o'er her
When life's evening reached its close?

Homeless, friendless, sick, and starving,
She had reached our open door:
Medicine, food, nor tenderest nursing
Could that wasted form restore.

All her life, 'neath India's sunshine,
In the dark had dwelt her soul:
Now, she heard of Christ the Saviour,
Who alone could make her whole.

Did she understand the message
Told each day beside her bed?
Was it faith or superstition
Laid that tract beneath her head?

Questions these, the answers only
Theirs who dwell in light on high;
Ours, to spread the Gospel tidings
While the days and years pass by. K. D.

GOING FORWARD *MEANS* GOING FORWARD.

DEAR MR. THOMPSON,—During the ensuing missionary campaigns at home, it seems to me that it must be laid upon the common-sense and heart of the Church that *going forward means going forward* in a very practical sense, and that it will be very little use sending out new missionaries and supposing that the responsibilities of the churches end even with providing their salaries regularly. A new worker necessarily means new work and additional new native workers and increasing expenses in a variety of ways to the Society. You will forgive me writing so, as I know you personally realise this as acutely as any of us; but I do feel that the sense of this must somehow be impressed lastingly and forcibly on the minds of the churches through our Directors and pastors. The circular letter we have received from you, and the serious statements we see in the newspapers, regarding the funds of the Society, make us realise that the churches do not feel their responsibilities towards their new workers. They send us out to go forward. There is on the field every inducement and every opportunity to go forward. But then comes the sound from home: "Take care with your going forward, or you will be soon stranded!" The possibilities of going forward are limited by the means of going forward. We are not limited in our opportunities, nor in the Spirit of God, but in the spirit of the churches towards us.

May I illustrate the principle that going forward *means* going forward by an illustration? During two visits to Jungipur, among many interesting experiences there, I have made the acquaintance of a lad in the Entrance School, with whom I have had long intercourse regarding Christ. Monthly I send him twelve copies of the *Evangelist*. He also received my printed addresses on "Sin." Copies of all these he regularly distributes in his native village, and often translates portions and sends to his non-English-reading friends. A week before I left Berhampur, I had a letter from the pundit of the village school at this lad's home, saying he wished to teach the Bible in his school if we would give a little monthly aid to the school. I received another letter from the native doctor, asking for twenty copies monthly of the *Evangelist*. I determined, therefore, before going up the river, to take train to Bokhara and inquire after these people. Also, we had heard there were one hundred or more Santhal Christians without a pastor working on the roads there, whom I felt moved to visit. Bokhara is where this lad lives, and he had just been spending a month's holiday there. Bishonath Babu, Johnny Sahib, and I went by the night train: slept in an open shed. In the morning we preached in seven villages. We had breakfast in the village police-station; after that, preached in four places in the village market. We sold some sixty Gospels. Dined in the police-station. After that, when the sun had set, we went to seek the pundit and doctor and my young friend.

(The Christians had all left the neighbourhood.) We found the pundit at home, and went to his school, which is not a village pathsala, but a well-built and goodly-sized building, reared by subscription among rich men. As soon as it was known that we were there, my young friend was sent for, and soon about a dozen or so of the chief men in the village gathered together ; and at last their proposal shaped itself thus : Will you take over this school entirely into the hands of the Mission, and change it from an Upper Primary to a minor school in which English may be taught? It would then absorb three or four schools in neighbouring villages, and might have 150 or 200 scholars paying thirty rupees a month fees. You should appoint one or more Christian teachers, and be free to have regular Bible instruction.

My young friend said to me : "We have quite a progressive spirit in this village. I have talked to all the people, and they are all willing to have Scripture taught, and to leave their children free to form their own convictions on religion." Time and experience would show how much truth there is in this. If we put down Christians there, there are dozens of villages within easy reach where they could do regular preaching, and several weekly and bi-weekly markets near by.

But I said to them : "I am afraid we shall not be able to do this for you. I can offer to give two rupees per month if your present pundit teaches Scripture to the first three classes, and submits the school to a quarterly Scripture examination ; but beyond that I can make no offer."

But I promised them to ask Mr. Brockway to come over and spend a day there investigating their wishes further, as I had to move on at once. They then gave me milk and sweets ; after which I walked back to the station, to catch the 10 p.m. train, and reached my boat at midnight.

I found a number of Bible-readers in this village, and was glad to see what an active influence my young friend at Jungipur had been exerting in his own village.

It seems to me here is a splendid opportunity for opening a native centre of Forward usefulness ; but I am afraid we shall not be able to seize it, as we should have to employ new workers and incur a new pecuniary responsibility. This is one illustration of how going forward will mean going forward. Even old men in this village seemed interested in the proposal.

Please regard this as only an illustration. I have no authority to present this matter to you as in any form a request for help, as the history of the school, &c., needs investigation, which I have asked Mr. Brockway kindly to go over and make.—Yours faithfully, J. A. Joyce.

In Africa 700 languages are spoken. If we were to send two missionaries to each people speaking a distinct language, we should need 1,400 workers, whereas there are not more than 500 or 600, all told, in Africa.

Alexina Mackay Ruthquist ; or, Singing the Gospel among Hindus and Gónds. By the Author of "A. M. Mackay, Pioneer Missionary of the C.M.S. to Uganda." London : Hodder & Stoughton, 27, Paternoster Row, E.C. 6s.

Another welcome addition to the list of good missionary biographies, and worthy of a prominent place among them. A daughter of the manse, being the third child of the Rev. A. M. Mackay, Free Church minister at Fordyce, on the Moray Firth, a cousin to, and playmate of, Alexander Mackay, of Uganda, Alexina Mackay grew up a bright and beautiful character. The spirit of Christ early gained possession of her, and made of her a veritable "beam of sunshine," a joyous Christian girl, who was "always singing," and whose mission in life it seems to have been to carry light and gladness wherever she went. In her youth she felt herself called to mission work, but was content patiently to await the clear indications of God's purpose before going ; and it was not until she was in her twenty-eighth year that the way was made clear, and her long-cherished purpose brought to fruition. Her career as a Free Church Zenana missionary at Nagpoor from 1877 to 1888, and her life as a missionary's wife from that time until 1892, when she died in the Red Sea on a voyage home, undertaken at the prompting of self-denying love for some orphan children, are here described in a charmingly simple yet graphic style that should secure for this book a wide circle of readers. The "little bungalow" at Nagpoor, in which she and her beloved sister Maggie and other colleagues lived as Zenana workers, and Amarwana, the village among the Gónds in the Central Provinces, from which her husband, the Rev. Johan Ruthquist, a Swedish missionary, ably aided and constantly accompanied by his consecrated wife, carried on an extensive evangelistic work among Hindus and Gónds, become to the reader centres of deep interest, as they were of blessed and Christ-like influence. The sub-title of the book correctly expresses this gifted lady's missionary method. To rich and poor alike, to Brahmans, high-caste ladies, to lepers, beggars, wayside travellers, British soldiers, orphans, and children generally, she sang the Gospel, and by her winsome ways won the hearts of scores and hundreds. For Zenana working parties this book will be found most helpful.

Life on the Congo. By the Rev. W. Holman Bentley, of the Baptist Mission. New Edition, Revised. London : Religious Tract Society, 56, Paternoster Row, E.C. 1s. 6d.

A most useful little book, interesting and informing throughout, which we have found valuable in its earlier and welcome in its revised form, and heartily commend to our readers.

The Early Spread of Religious Ideas, especially in the Far East. By Jos. Edkins, B.A., D.D. London : Religious Tract Society, 56, Paternoster Row, E.C. 2s. 6d.

This is the nineteenth volume of the series entitled, "By-paths of Bible Knowledge," and consists of lectures delivered by their learned author at Oxford, New College, Cheshunt College, and

the Memorial Hall, during his recent visit home. Dr. Edkins' main contention is, that in the ages before Abraham there was revelation, and that this is recoverable. As an erudite Sinologue he is able to illustrate this point from Chinese tradition and literature. The book is too abstruse to be popular, but has a special value of its own for those interested in such studies.

THE BRAHMAN'S PLOT; or, The Story of Two Friends. A Tale of Life in India. By the Rev. W. J. Wilkins, Author of "Breaking his Fetters," &c. London: The Religious Tract Society, 56, Paternoster Row, E.C. 3s.

THE career of two young Anglo-Indians—a modern Calcutta version of the industrious and the idle apprentice—is here depicted by one familiar with life in that Indian city. A wily old Brahman figures as a leading character in the book, and accounts for its title. Indirectly the story shows some of the good results of mission work.

FORTY-TWO YEARS AMONGST THE INDIANS AND ESKIMO: Pictures from the Life of the Right Rev. John Horden, First Bishop of Moosonee. By Beatrice Batty. London: Religious Tract Society, 56, Paternoster Row, E.C. 2s. 6d.

THE contents of this volume are, in a large measure the outcome of a long-continued personal correspondence with Bishop Horden by the lady who compiled it, the bulk of the book being made up of extracts from this correspondence. Native life and mission work among them are both graphically described. The illustrations are good.

A.B.C.F.M. ALMANAC FOR 1894. Boston (U.S.A.): Chas. E. Swett, 1, Somerset Street. 10 cents.

CROWDED with missionary facts and figures, well illustrated, and excellent throughout. Very useful on an editor's or a minister's study table.

HEROES OF THE MISSION FIELD (Third Edition), and MODERN HEROES OF THE MISSION FIELD (Third Edition). By the Right Rev. W. Pakenham Walsh, D.D., Bishop of Ossory. London: Hodder & Stoughton, 27, Paternoster Row. 5s. each.

TWO serviceable books, catholic in choice, earnest in tone, cultured in style, and trustworthy as history. Consisting of papers originally written for the *Clergyman's Magazine*, and, by a judicious choice of "heroes," made to cover the entire missionary history of the Church, they are admirably adapted for making their readers familiar with the life-story and work of the most prominent Christian missionaries of all ages.

In the first volume, after a preliminary chapter on the missions of the first three centuries, Dr. Walsh sketches the career of St. Martin of Tours, the military-spirited iconoclastic missionary to the Gauls; of Ulphilas, the Christian captive, who became the Apostle of the Goths; of St. Patrick, St. Augustine, St. Boniface, the Apostles of Ireland, England, and Germany; of Anschar, who brought Scandinavia under the power of the Gospel; of Adalbert, missionary and martyr amongst the Sclavonians; of Otto, the noble Suabian, who won signal triumphs over heathenism in Pomerania; of Raymond Lull, philosopher, missionary, and martyr, whose work amongst neglected Moslems and Jews is so worthy of note; of Francis Xavier, the devoted Spanish Jesuit missionary to the Indies and Japan; of noble John Eliot, living and dying in arduous self-denying toil for the Red Indians; and of Hans Egede, the Norwegian missionary, and Christian Frederic Schwartz—a German by birth, a Danish clergyman by ordination, a labourer for the Church of England by actual service—who laid the foundations of the Christian Church, the former amid the snowfields and ice of Arctic Greenland, the latter in the tropical plains of sultry India.

The second volume, which is appropriately dedicated "to the young men of our day and generation, and more especially to the students of our universities," records the histories of Henry Martyn, William Carey, Adoniram Judson, Robert Morrison, Samuel Marsden, John Williams, William Johnson, John Hunt, Allen Gardiner, Alexander Duff, David Livingstone, and Bishop Patteson—a noble array of true heroes, and representing work for Christ in all parts of the world.

AMONG THE MATABELE. By Rev. D. Carnegie, of Hope Fountain. With Portraits of Lobengula and Khama, and Map and Illustrations. London: Religious Tract Society. 1s. 6d.

A BRIEF, simple description of Matabele customs and superstitions which, at the present crisis, will serve a useful purpose. Why the chapter on Khama has been added one fails to see. In justice to others we point out that, in claiming for the author a more complete knowledge of the Matabeles than is possessed by any other European, the editor's preface is guilty of an unfortunate error. There are missionaries of our own Society—not to mention famous hunters and traders—who will smile when they read this.

CHILDREN'S WORK FOR JESUS.

LORD JESUS, who once called the children to Thee,
And clasped them in love to Thy heart,
We know that this meant little children should be
Of Thy holy Kingdom a part.
So now, Lord, we come to Thy glorious throne,
We worship and thank Thee to-day,
And ask Thee to make us and keep us Thine own,
Glad always Thy voice to obey.

Lord Jesus, we cling to Thy sheltering side,
Here safety and gladness we find,
But, Lord, there are children whom none ever guide
To a Saviour so gracious and kind.
We wish they could hear of Thy wonderful love,
That they all our blessings might share;
We long, too, to tell them of heaven above,
The home Thou hast gone to prepare.

Oh, help us, Lord Jesus, to witness for Thee,
Accept the small gifts we can bring;
The wish of our hearts is Thy servants to be,
And win the whole world for our King.
Hosannah! Thou hearest and answerest, too,
No work done for Thee is in vain,
And even the little that children can do
Shall hasten Thy glorious reign.

JONATHAN LEES.

WHAT THEY SING IN TELUGU.

IT is a little volume in green, in size and shape much like the Telugu New Testament and Psalms—the second edition of a revised version of "Telugu Christian Lyrics for Divine Worship," compiled by a committee from various missionary societies, edited by our L.M.S. brother, W. W. Stephenson, of Gooty, and printed at Madras.

Telugu—the "Italian of India," as it is sometimes called—is one of the four principal languages of Southern India, spoken by fifteen millions of people north and north-west of Madras; and we have stations in the Telugu country in the great districts of Cuddapah, Gooty, Bellary, and Vizagapatam. This soft and liquid tongue, so musical to hear, has characters bewilderingly small and pretty to see; and on the title-page, what looks like two brief lines of graceful shorthand, as the key-note of the whole, are, we are told, to be translated: "Praise the Lord with joy; come into His presence with thanksgiving." So the converts far away are taught, with us, that the highest form of worship is not even penitence, but praise.

Hymns, paraphrases of familiar parts of Scripture, and translations are here prepared—not only by English missionaries, but by native catechists and Christians, one of them beautifully *named* as each desires to *be*, "Yesudas"—servant of Jesus. Here are rhythm and metre strictly marked, alliterations frequently, occasionally rhyme, but generally not. The native music for the most part has been taken, and the tunes—a kind of chant, reminding us of Gaelic and of Welsh—are largely in the minor keys. We do not find our English tunes, though free translations of some best known English hymns there are. Each of them has the chorus standing first; this seems to be a general statement of the theme, sung after every verse as a refrain on to the last.

The Telugus sing hymns, as we do, in their worship in the street, the church, the school, the home, but also in their general social gatherings where the English would sing songs, and converts softly chant them at their work, and in their journeyings here and there.

The *Te Deum*—that noblest Christian hymn—is here, and many another hymn of praise to the Creator, for His works, His help, His love. But many more of love and gratitude to Christ. Our missionaries clearly sing of Christ as well as preach Him in their sermons and live Him in their lives. Our Indian brethren sing the Bethlehem shepherds' song on earth: "Peace and goodwill"; the song of the redeemed in heaven, "Worthy the Lamb"; the Seven Beatitudes, the Lord's Prayer, and "The same night in which He was betrayed." You might often stand among the market-place's throng in Cuddapah and hear the memories of the Passion sung, verse after verse, while tears were quietly brushed off the dusky brother's cheek; or, you might meet the native Christians in the street singing to martial air, with martial step, "His glorious Advent by and by."

Here is "When I survey the wondrous Cross," freely transcribed, and here a "Meditation at the Cross." These are among their favourite Communion hymns. Thus, whilst they break the bread and drink the wine, in sweet, low-toned, pathetic strains they show, as we, the Lord's death till He come. Another sings of "Victory, victory, victory," on the rising of the Lord. Another one runs thus:—

> "Leaving the highest heavens, He came into this world,
> Those under sin's sad load to lead in the good way
> Of everlasting life."

And the chant of it reminds one of the tones sung in the Passion-play at Ober-Ammergau. Another often sung, but in the rhythm of Telugu, is, "How sweet the name of Jesus sounds," and here we also find Him praised as Refuge, Friend, Redeemer, Shepherd, Pilot, and Support and Hope in death. Again we have "Come, Holy Spirit, Heavenly Dove," and what, perhaps, is "Holy Bible, Book Divine," and several hymns inviting sinners to the Saviour and His Cross, with which, in town and village preaching, the services most frequently begin.

Then there are hymns of self-examination and contrition and confession: "Just as I am I come to Thee" on another page, and many a hymn of dedication, consecration, and the like come in their turn. One was expressly written to supply a stronger note of Christian warfare. "Stand up, stand up for Jesus," is the model that the writer has in mind. Not far from this we find another, used less frequently for fear it might destroy the wise proportion of the convert's daily life in Christ: it sings the fleeting shows, the vanity of vanities of earth. But hymns of pilgrimage, life's journey, travelling homewards, looking heavenwards, and the blessed heavenly state are used, of course, and needed there as here. "There is a land of pure delight" appears to chant itself through one.

The children sing, as ours do here, to "Gentle Jesus, meek and mild," but underneath the burning rays of Ind, in that fierce furnace heat, He is more fittingly conceived of as the Pleasant and the Cool—the Jesus who will come to parched and arid lives as come the quiet breezes to refresh. They also learn, "Around the throne of God in heaven," one of our own most cherished, memorable childhood songs.

But space runs short. Here is, to end, a "Prayer for Help" with its refrain, one frequently in use:—

> "My Lord, Lord of my life,
> Bearer of human guilt;
> O, ever with Thy grace
> Look on me in the world."

Are not our prayers and sympathies with those even now upon the sea, and soon to reach their work in those wide southern Indian districts, from whose people such entreating pleas for workers come, that those with whom they sing these Christian lyrics on the earth may with them, by and by, renew the strain in heaven?

Oswestry. JOHN J. POYNTER.

HANKEY.

AT the last annual meeting of the Congregational Union of South Africa, the Rev. John Mackenzie, of Hankey, based his address from the chair upon "The Christian Outlook in the Cape Colony." As might be expected, he spoke out boldly in favour of the Congregational form of church government among the natives of South Africa. "I take it," he said, "that we are increasingly satisfied with the simple, and, as we think, New Testament pattern of our church government. The affairs of each church managed by the church, our affairs as a body of Christians managed in connection with the Union; we have the least opportunity for friction compatible with life and motion, along with fullest possibilities for work and mutual helpfulness."

THE MISSION SETTLEMENT AT HANKEY.

According to the last census of the Cape Colony, upwards of 67,000 of the native population of the Colony were registered as Congregationalists or Independents, connected with churches which owe their origin, in most cases directly, to the work of the London Missionary Society in former years.

Some of these churches, situated in the larger Colonial towns, have grown strong in numbers, in Christian activity, and in intelligence. Others, whose situation deprives them of the wholesome stimulus of contact with a more vigorous life, are not in so satisfactory a condition. But in nearly every case some progress is being made towards a truer recognition of Christian responsibility and privilege.

Among the places which have not fulfilled the promise and realised the hopes of the earlier days is Hankey. In 1822, the Society purchased an estate in the fertile valley of the Gamtoos River, for the purpose of giving an opportunity to the newly enfranchised slave population to settle and enjoy the benefits of their own labour under Christian influences. By the skill and energy of the late Rev. William Philip and the Rev. T. Durant Philip, B.A., extensive and important irrigation works were carried out, and for many years Hankey was a centre of industry and Christian activity, and was regarded as a model mission station. In 1875 the lands were offered for sale to the tenants on very easy terms, in the hope that a fresh stimulus would be given to flagging industry by the desire to become proprietors. But already there were signs of a change for the worse in the character of the people. In 1875, Hankey appeared for the last time in the report of the Society. A few months before, the Rev. T. D. Philip left on accepting a call to the pastorate of the church at Graaff Reinet. In that report the shadow of deterioration appears in the kindly but guarded words of their veteran missionary. Writing to the Directors in the autumn of the same year to inform them of his intention to leave Hankey, Mr. Philip said: "My endeavour to improve the social condition of the people by making them owners of the soil have in too many instances not been met on their part with sympathy, but have, on the other hand, excited a sullen spirit of indifference, if not of antagonism." And again: "As to the church I am leaving, their present state is discouraging, but I do sincerely think this is owing to temporary causes, and when the change has been effected in the mode of their tenure, and an infusion of European

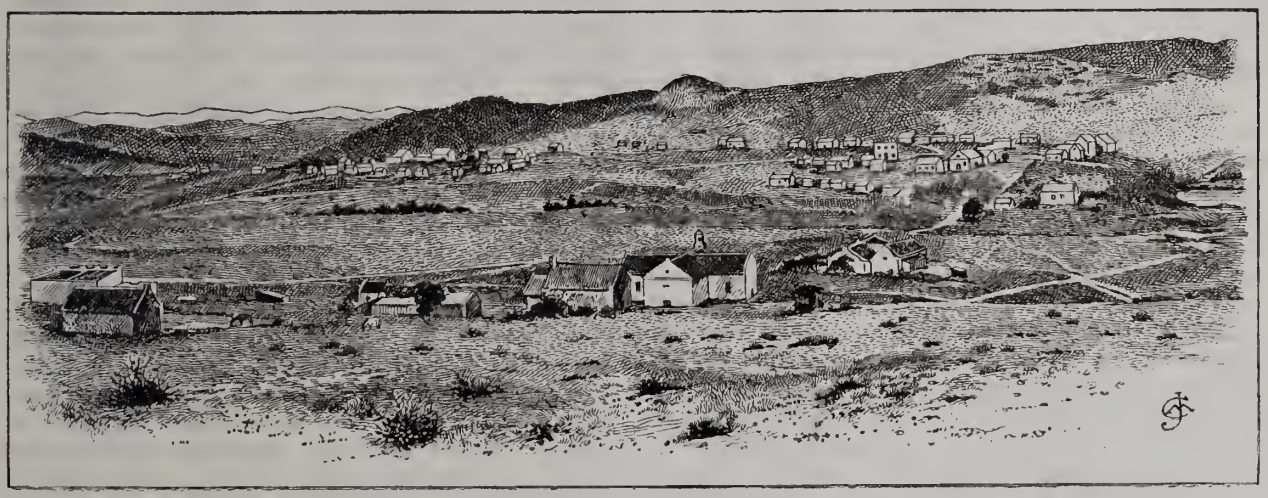
population added to the community, which is likely to hring capital and so give service to many at present unemployed, I believe that a healthier social state will be the result and the church recover vigour."

These hopes have not yet been realised. The European purchasers of land in most cases appear to have had no intention of residing on the place. Their influence for good has, therefore, heen very small. The native purchasers, accustomed through many years to the easy lot of tenants under a religious society, did not seem to realise that purchase meant the responsibility of payment, and made little effort to discharge their obligations. The time for final settlement was extended more than once, and at length in 1888, it became necessary to reclaim the possession of a considerahle part of the lands upon which neither purchase-money nor interest had heen paid, the people who had occupied and tilled the soil heing in most cases well content to resume the position of tenants under a much stricter rule of tenancy than had been enforced before.

The social and religious history of the community has not heen more satisfactory than their relation to the land. Too much isolated, too much on the same level with each other, and too easily able in ordinary seasons to get suhsistence from their plots of land, all healthy amhition and stimulus to improvement was wanting. They became known in the neighhourhood for indolence and unreliahleness. Meanwhile they were in church life left to indepondence of the Society, and under such conditions were unfitted for such a position. They had two pastors after Mr. Philip left them, and their relations to hoth were unhappy. When the Rev. H. Kayser removed to Knapps Hope in 1890, the Directors felt the time had come when they must take some decisive action for the good of the people as well as in the interests of the Society. A business agent had already heen appointed to look after the property and collect the rents, hut it was evident that there would he no real improvement except as the result of a great change in their moral and spiritual condition. They decided, therefore, though with very great reluctance, to resume for a time the spiritual oversight of the people.

The Rev. John Mackenzie was asked to undertake this responsible task, and having consented to do so, he entered upon his labours in Septemher, 1891.

Already, as the result of his judicious and faithful influence, an improvement is visihle, and there is good ground for hope that, under greatly changed conditions, Hankey will regain its good name, and will in due time hecome a well-ordered and thriving township, and a centre of educational and religious influences throughout a wide region.



GENERAL VIEW OF HANKEY.

MONTHLY PRAYER MEETING.

ON Monday afternoon, March 5th, from four to five p.m., the usual meeting for prayer will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C. Recent information from the mission-field will he communicated. All friends of missions will be heartily welcomed.

Medical Education of Women.—A lady much interested in medical missions has offered two scholarships, of the value of £100 and £50 respectively, to women who desire to educate themselves for medical work in the mission-field. These scholarships are tenable at the Edinburgh School of Medicine for Women, and particulars can he ohtained from the Secretary of that School, Surgeon Square, Edinhurgh.

INDIA IN 1795 AND NOW.

By Rev. W. J. Wilkins, formerly of Calcutta, Author of "Hindu Mythology," "Modern Hinduism," &c.

Third Article.

IN this paper it is my intention to call attention to some of the important changes effected amongst the millions of India, most of which are directly or indirectly the result of Christian effort.

Amongst those of the greatest interest to the friends of missions is the vastly improved attitude of the people generally towards the Christian religion. A hundred years ago they had not been taught the truth; the Bible was untranslated, the missionary was not at work. They saw a few foreigners called Christians, and judged the tree by the only fruits that were visible. It is, therefore, not to be wondered at if they imagined Christianity to be anything but a desirable form of faith and life. The Christian might be powerful, but he was not worthy of imitation! He ate beef, drank wine, used violence to the weak, and was not usually moral. Then came the missionaries, who were seen to belong to quite a different class. But though pure in life, and kind in conduct, their words were not grateful to Hindu ears, as they called attention to the evil lives of the beings their hearers had worshipped as divine. For many years the work of the missionary was almost entirely destructive; and no one likes to see his cherished idols cast to the ground. After a time, their words were admitted to be true, and many of the people felt that the way of their fathers was not the best. In some places, the priests and others interested in the old Hinduism stir up opposition; but the masses to-day, in districts where preaching has been carried on for any length of time, scarcely need to be told that a being who is described in their sacred books as untruthful, unmerciful, impure, cannot be divine. As a rule, the preacher's task to-day is rather that of teaching Christian doctrine than of uprooting Hinduism. And this is no small advance. The presence of educated and enlightened men, although not favourable to the Christian religion, is also telling in this direction. Being freed from superstitious fears, they openly condemn the popular faith, and the ground is thus prepared for the sower of the good seed.

By the educated classes especially, though by no means confined to them, there has been a marked departure from the old Hinduism. The rise of the Brahma Samāj in Bengal, and similar equally important movements in other parts of India, is one of the indirect results of the preaching of Christianity. The newspapers belonging to these reformers, published in English and in the native languages, are read by vast multitudes of the people, and are largely influential in undermining their faith in the religion of their fathers. There can be little doubt that the almost universal attitude of reverence in which they stand towards Jesus Christ is the result of the teaching and example of men like the late Babu Keshub Chandra Sen. The members of these new sects are found in all parts of the country; and though they are not Christians, they are much nearer Christ than to the old system from which they came. In one respect, the rise of these deistic societies may be regarded as a hindrance to our work, in that they form a reasonable half-way house for many who might otherwise enter the Christian Church. But in other respects they are helpful, as through them many are led to see the evils of their old religion who otherwise might remain in utter darkness.

To some extent as a result of the wide-spread teaching of these reformers, as well as of the preaching of the missionaries, is the growing sense of shame at the immoralities of the Hindu gods. It is most uncommon nowadays for people to speak in their defence. When these things are pointed out to them, they either admit that these so-called incarnations of the Deity are simply human inventions, or that they are highly-coloured poetical expressions and illustrations of truth put into a form such as the common mind can grasp. There is no doubt of the fact that a higher and purer ideal of life is being formed by the people. They are ashamed of what once they gloried in; they hide what once they proudly exhibited. The light that beams from the face of Jesus Christ is shining to-day in India more generally than it has ever done before.

Owing to many influences combined, caste is much less influential than it was a century ago. Great institutions die slowly, but this huge and cruel system is doomed. In 1795 it was a rare thing for a Brahman to be engaged in secular work; to-day the gifts of the people have become so greatly reduced that many of the highest class would die of want if they had not found employment in schools and offices. In the cities, and even in country districts, men of high and low caste occasionally sit down to a meal together, and freely partake of forbidden fare; yet little notice is taken of the fact. It is only a matter of time for the exceptional conduct of the few to become the common action of the many. In the treatment of the widow, in some few instances, enlightened common sense has come to guide the people, although this is opposed to the commonly understood teaching of the sacred books. Several of these poor women have been re-married, and a society has been formed for the purpose of enlightening the general community on this subject. When it is remembered that the large class of fallen women in the cities is almost exclusively recruited from child-widows, it is evident that this is a much-needed reform. And when the prescribed fasts can be shown to be injurious to health, the highest religious authority in the land has declared that these divinely appointed seasons of abstinence may be shortened or even dispensed with. Thus, it is evident that on some vitally important questions the spirit of reform has been at work, and the teaching of the Scriptures modified.

Allied to this is the more humane treatment of the sick ; though the advance here is not so great as could be wished. Acting on the instructions of their sacred books, which teach in the clearest terms the benefits that are secured by the dying ending their days in sight of a holy stream, those thought to be near death are taken to the river-side. The well-to-do have houses in this favoured position, the poor have the muddy bank for a bed, and a tree for shelter. And when a sick person was once carried from home, no return was possible ; if he happened to recover he was regarded as a leper ; one whom the river goddess had rejected. This cruel treatment has passed away. Though usually no means are used for the benefit of those who are taken to the river side, should recovery set in, they are no longer driven away from home. This, again, is in flagrant opposition to the custom of centuries. And, as the light is spreading more widely and rapidly, the changes of the future will be even greater than they have been.

Perhaps in the attitude assumed by many towards the Brahmans is seen one of the greatest marks of progress. The people are taught in books, believed to be divinely inspired, that it is the duty of the members of the other castes to revere these favourites of the gods, as though they were divine. And this is still done to a large extent. But a great change is seen in many cases. Brahman and low-caste boys sit side by side in class at school and college, and, when grown up, work together in office and warehouse. They travel together on the railways, and meet face to face in other places. The result is that the members of this exclusive caste are not regarded with the same reverence, and it is not surprising that they complain most bitterly of the degeneration of the times, and see in it a fulfilment of the

"BRAHMAN AND LOW-CASTE BOYS SIT SIDE BY SIDE AT SCHOOL."

prophecies in one of their sacred books. They are seen to be but men, and the mind, freed from superstition, is not inclined to pay respect where there is no evident claim to it. In the popular dramas the high-caste folk are freely ridiculed, and the people delight to see those who have tyrannised over them made light of. The first great blow that this pride of birth received was when a Brahman found guilty of murder was hung. As no unmistakable evidence of the divine anger followed this unspeakable crime, it was felt that their curse could not be so powerful as had been supposed.

The change in the political aspirations of the people has been most marked. In the early years of the century no native of India was considered eligible for Government service. When the door was opened in 1831, many crowded in, glad to obtain the less lucrative appointments that were within their reach. On the assumption of the government by the Queen, a proclamation was issued, in which all appointments were declared to be obtainable alike by English and native-born subjects. But as the examinations are held in England, comparatively few have been able to compete. Now the educated leaders of the country have formed a National Council, which meets yearly, and formulates its wants, most prominent of which is that the members of the Government should obtain their appointment by the vote of the people rather than by nomination. To teach them to govern themselves, a first step has been taken in the formation of municipalities, whose members are popularly chosen. A hundred years ago India was under the rule of a company of traders; to-day it is demanding Home Rule! And there is much to be said in favour of, at any rate, a partial compliance with their wish.

A view of the changes seen in the India of to-day as contrasted with the India of 1795 would not be complete if nothing were said of the position occupied by those who have been led to come out boldly as followers of Jesus Christ. In many places they are highly trusted and respected by their Hindu and Mohammedan neighbours, as is evidenced by the fact that they are chosen, in far greater proportion than their numbers alone would justify, to represent the districts on the municipal boards, and on the village committees where local disputes are settled. Years ago they were despised as the off-scouring of the earth; to-day they enjoy the confidence of their neighbours.

Another interesting and encouraging result of our work is seen in the organised opposition which it has awakened in many places. As long as it was influencing but a few scattered individuals, it was either ridiculed or ignored; to-day, the leaders of Hindu and Mohammedan society, evidently feeling its power, have been aroused to vehement opposition. Preachers of these faiths, specially trained for the purpose, attract rival congregations in the street, and the Press is freely employed in printing tracts attacking the Christian religion, and giving a more rational account of the faiths of the people. This opposition, though not always pleasant, is far more profitable in the long run than the stolid indifference of the past. And though parents are warned against the evil influence of Christian schools, their boys and girls attend in increasing numbers; and there are more homes open to receive Christian ladies than they have time to visit.

In the Pariah villages of Travancore, and amongst the similar classes of people in Chota Nagpore and other districts where the Gospel has been preached for years, there seems to be a tendency for the people to come over to Christianity in communities rather than individually. These are mostly illiterate people, and, being outside the Hindu system, the difficulties they have to surmount and the sacrifices they have to make are slight in comparison with those which are in the way of the caste population. But in one district in the North-West, inhabited by Hindus, where the missionaries have adopted the plan of baptizing all who offer themselves without any long season for instruction and probation, their converts have been counted by thousands where, in former years, they were less than hundreds. To those who look for them, there are many indications that the years of faithful labour have not been spent in vain; that the harvest-time is at hand.

It is interesting to remember that Buddhism, although it retained many of the peculiar features of Hinduism, was fully three centuries before it supplanted the older form of religion. Seeing what has been effected in one century of Christian effort, we may say in gratitude: "What hath God wrought!" and look with hope into the future. India is, without doubt, the hardest battle-field on which Christianity has fought; yet its victories are such as to lead to the brightest anticipatious. In all parts of the land the people themselves confess that Hinduism is passing away; it is for the Church to determine whether or not Christ shall take the vacant throne. If the light be freely and widely given, the people, naturally religious, will avail themselves of it. The critical time in the nation's history has come. European civilisation is struggling against Oriental conservatism. Shall the Christian Church direct the course of India's future, or shall its millions be left to the destructive forces which are pouring in on every side? If the day of opportunity for India's salvation be not improved, who can say when another will dawn?

SPIRITUAL FRUIT AMONG LEPERS.

WE have to praise God for much fruit on our labours during 1893. So far as we have got returns, about 150 lepers have professed their faith in the Lord, and have been baptized in His name. Four asylums are now practically Christian. The accounts coming to hand lead us to expect a more than usually interesting report for 1893.—From *Mission to Lepers'* occasional paper.

THE pastor of a London church has made an earnest appeal to his people in view of the approaching Centenary of the Society, from which we cull the following:—"I am addressing a very poor church, and, on this account, my words may seem to some of you to be out of place. I believe, however, that they are peculiarly applicable to you, and that, not only in spite of our poverty, but because of it, we have an opportunity which angels would covet of showing to the churches which are satisfied with conventional giving a more excellent way. What if, for the first three months of 1894—the preparation year of the Centenary—we all considered the necessities of the heathen more than our own luxuries, and put aside for the salvation of the world what would otherwise he spent in needlessly adding to our bodily comfort? The idea cannot seem extravagant to a true disciple of Jesus, and the exercise would be healthful and bracing to body and mind. But, perhaps you say, the material result would be contemptible and discouraging to those who made the effort. That would depend upon the measure of co-operation. If all our Christian people will join in the experiment, I think we shall see a solid result of £50. It will surprise some of you to be told that forty-five persons saving 3d. a day will in three months exceed that sum. Is there no unprofitable—or, at least, unnecessary—habit of your life which costs you so much, and which might give place for at least three months to the cause of the world's salvation? Yet I pray you, dear friends, do not misunderstand me as wishing to dictate a duty to you. I am only suggesting a privilege, and asking your free and kindly consideration of it. I have thought we might set an example as only a poor church could do, the influence of which would be far-reaching and important beyond anything that can be demonstrated beforehand. No doubt, if you saw your way to such a new departure, other churches would do likewise, and you would have the joy of bringing directly and indirectly a strong reinforcement to the agency by which God is doing the greatest work in the world."

A FARNWORTH Missionary Council has been formed "(*a*) To help, strengthen, and encourage each other in the work; (*b*) to increase the interest in mission work; (*c*) to arrange, as far as possible, the missionary work in the Sunday-schools of the town." Mr. R. Walker Berry is the convener.

THE Dundee Juvenile Auxiliary (comprising the Evangelical Union and Congregational Sunday-schools) some time ago resolved to support a native teacher at Chik-Ballapura, South India. His name is Mark Salis, and the Rev. E. P. Rice speaks of him as an earnest Christian, and a tried and valuable evangelist, well worthy the support of any Christian church. He is a man of independent mind, which makes his judgment exceedingly valuable to Mr. Rice. "Better than this, he is a thoroughly consecrated man, who lives wholly and only for Christ and His Kingdom. Wealth and comfort and praise would, I believe, never tempt him to he untrue to his conscience. He has no fear of man, and is quite unperturbed when surrounded by fanatical and threatening Mohammedans or Hindus. He does not reside at Chik-Ballapura, hut is in charge of an out-station ten miles to the east—Sidlaghatta, a town of ahout 6,000 inhabitants."

THE annual sale of work promoted by the members of the Congregational churches of the town and district of Southport in aid of Zenana Missions realised £166 4s. 3d. The average amount sent to the parent Society from this branch has been £100, but last year it was £130. Therefore, for some years, they have been giving enough to support a lady missionary in Madagascar or the South Seas, whilst last year their contribution was sufficient to support one in India or China.

THE work of the Foreign Missionary Band in a Leicestershire village is thus described by the lady who superintends it:—"For some time the men, women, and children in tbis village had been supporting a bed in my brother's hospital in North China; but, about fifteen months ago, one man said he felt that enough was not being done. It was then proposed that a plot of ground should be ohtained, and tilled by the men and lads in their spare time. Little by little the work has grown, and now we are looking out for a third plot, so many are the offers of workers. Those who felt unable to do garden work have done other sorts of odd jobs after their day's work was done, and the pence thus gained have been added to the rest, with the result that £10 was sent to China last April, and this month we hope to send another £10. As the potato crop was not quite as good as usual this year, the workers felt something else must be done, so that more money rather than less should be sent to China. Accordingly, those having musical talent are getting up a service of song, the proceeds of which will be added to our mission fund. The women have helped by sewing, &c., and by doing weeding and such like work on the mission ground. In addition to this, we have a monthly missionary prayer-meeting, at which we give accounts of interesting mission work going on in different parts of the world, and every Sunday morning we remember the dear workers abroad at our half-past seven prayer-meeting."

AT the last meeting of the North Wales English Congregational Union a special Sub-Committee was appointed with instructions:—(1) To form an Auxiliary of the London Missionary Society for the English churches of North Wales; (2) to approach the Welsh churches

with a view to united action in missionary work; and (3) to arrange for a Missionary Convention in connection with the next annual meeting of the Union and the visitation of individual churches. Mr. F. H. Hawkins, hon. sec. of the Sub-Committee, has issued a schedule of inquiries with a view to ascertain what work is at present being done for the Society in the North Wales churches, so that they may be in a position to form an opinion of what further work can be attempted, and to make suggestions with a view to deepening the interest of the churches in foreign missions. The Missionary Convention which it is proposed to hold at the next yearly meeting of the Union is to be called in connection with the preliminary arrangements for the celebration of the Centenary of the Society in 1895.

In connection with the Bristol Young People's Missionary Guild, Mr. G. H. Wicks has been doing good service in the interests of our new *John Williams* Fund. He has exhibited the lantern slides, illustrating "The Story of a Mission Ship in the South Seas," in nearly all the Congregational churches, and, apart from the financial aid which has accrued from his efforts, the visit of the new steamer to Bristol is being eagerly looked forward to.

ONE OF INDIA'S NEEDS.

THE Christian Literature Society for India continues its much-needed and useful work, from which all missionary societies labouring in India derive advantage. Dr. Murdoch reports that the total number of publications printed last year amounted to 151,900—the largest since the commencement of the Society forty years ago, and the sales were also larger than ever before. In the January issue of *The Dawn in India*, the Society's special organ, there is an instructive article on the "Dawn of Modern Literature in India," from which we extract the following:—

"It is a signal proof of what Christianity has done for England, that she should be in a position to carry education and literature to one of the oldest of the civilised nations of the world. Under her fostering care we can speak of the spread of education, and we see the dawn of a literature which, we may hope, will one day eclipse the glories of India's proudest literary noonday.

"There are facilities for studying the growth of literature in India which we do not possess in this country. In India, Government has a most perfect arrangement for securing a knowledge of every book published. In each province there is a Book Department, which issues quarterly a list of the entire publications of the province, with remarks on the contents of any deserving notice, on account of anything in them either good or bad. These are sent to the Central Government, and from that is issued a yearly volume of the whole literature of India, classified under proper heads.

"Through the kindness of the very intelligent librarian in Madras, it was our privilege to examine the books for that province, as arranged on shelves in the order of the years in which they were published. Little more than a generation ago the publications of a year covered less than a span on the shelf, and could be taken down in one handful; now, after forty years of education, the books of one year cover yards of shelving, treating of almost all subjects, in more than twenty different languages, the number of separate works being about a thousand.

"The publications for the whole of India, classed under their different subjects, are interesting and instructive. The following is the last official list:—

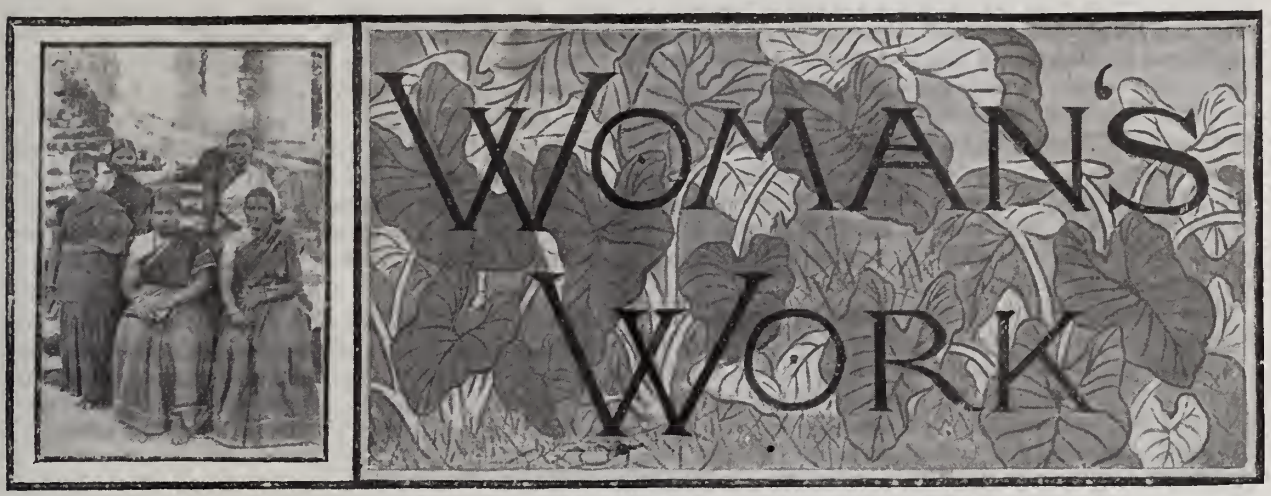
Arts	88	Poetry	928
Biography	77	Politics	14
Drama	226	Philosophy	203
Fiction	271	Religion	1,580
History and Biography	172	Science	336
Language	989	Travel	17
Law	225		
Medicine	252	Total	7,125
Miscellaneous	1,667		

"An able librarian, Pandit Hara Prasád Shástri, in giving in his last report, after stating that he had received for registration in the Province of Bengal 2,177 publications in 1891, of which 1,813 were original works, 364 republications and translations, adds: 'Of the original works, *about* 200 *are books possessing more or less merit; the rest are keys, school-books, missionary leaflets, and street literature.* The republications are generally of some value.' At other times he, along with the other librarians, laments over the *low morality of native works*, pandering to the worst appetites of corrupt nature.

"To raise up a body of readers who will make the production of a high-class pure literature remunerative, is a work which needs both time and stimulus. In our own country it required the high excitement of a great movement like that of the *Useful Knowledge Society*, and the introduction of a fashion for reading by the high patronage of the great names of those who originated the movement. There was comparatively little reading of really useful literature beyond the circle of the readers of religious books, and the Society of Friends, before the *Useful Knowledge Society* brought good and cheap books to the doors of the people, and stimulated the habit of reading by lectures and libraries. Then the enterprise of publishers came in to benefit both the public and themselves by the acquired taste which made private enterprise profitable.

"This is the movement which is now needed in India, *which our Society is striving to carry out, and would do far more to accomplish if it received more of the support it so reasonably demands.*"

The speech which Mrs. Isabella Bishop, F.R.G.S., delivered at the Gleaners' Union Anniversary in Exeter Hall, not only produced an indelible impression upon all privileged to hear it, but is reaching a vastly wider circle through the Press. The C.M.S. has published it as an 8 pp. leaflet, with the title, "Heathen Claims and Christian Duty," upwards of a hundred thousand copies of which have been issued in response to definite orders. Other societies also, both here and across the Atlantic, are reproducing the speech. A more forcible description of modern heathenism *as it is* one could not have.



MISSION DAY-SCHOOLS FOR HINDU GIRLS.

SOME time ago, a lady, high in the social world in Madras, visited Chulai School, and remarked in rather a discouraging way that she wondered what became of all the Bible teaching given in mission schools, and what effect it had on the lives of the girls; one heard so little about it afterwards. I must confess that what she said, as well as her manner of saying it, had a very depressing effect, for I began immediately to question in my own mind what *was* the result of all the Bible teaching, and to feel sad that I knew so little of the after results. Just then, as if in answer to my questioning, an old friend—Mrs. Saltrianadhan, of the Church Missionary Society—said to me: "I have been wishing to see you for some time past to tell you that one of your old pupils in Chulai School wishes to be baptized. She says she has long believed in Jesus, and traces her impressions to the Bible lessons she used to receive when in your school. I know you will be glad to hear of it." And I *was* glad. It was as if God Himself was answering my questioning and putting away the unbelieving doubts that had arisen in my heart. It seems that Alammalamma's family, of the Naidu caste, had removed from Chulai to Chindratapetta, and in this way Alammalamma had become a Zenana pupil of Mrs. Saltrianadhan's. Her elder sister, now married, and once a pupil also in Chulai School, had encouraged her all throughout in her wish to become a Christian, and helped her by sympathy and in every way she could. Alammalamma came to see me, and I asked her about her fellow-pupils in the class, if they had also been impressed by the Bible lessons. She said: "Yes, we used often to talk together; but what could we do—we were only girls?" A few weeks after, I was present by invitation at Zion Chapel, and had the happiness of seeing Alammalamma baptized. How true is the saying: "One soweth, and another reapeth," and true also "that both rejoice together," as Mrs. Saltrianadhan and I did that morning in Zion Chapel. Alammalamma is now married to a Christian schoolmaster belonging to the Church Missionary Society; and both are engaged in teaching in a village school. I cannot help believing that God's Word has accomplished that for which it was sent also in the case of the other girls in Alammalamma's class, specially after what she told me about them; and, though we may never know here, the "day" will bring the results to light.

Some years ago a little girl was reading in one of our L.M.S. schools. In her lesson-book there was a chapter about idols and the folly and the uselessness of worshipping them. This lesson had such an effect on the girl's mind that she resolved she never more would worship an idol, and she adhered to her resolution; for, soon after becoming a child-widow, she was not sufficiently cared for to be strictly looked after, and she worshipped the Lord Jesus only. By-and-by a Zenana teacher visited the house, and Rukmanny was glad to put herself under instruction, with the result that she left her home, came and joined herself to God's people, was baptized, and is now a Zenana teacher.

Another Hindu girl attended a mission school, and became very interested in the Bible lessons, so much so that she daily recounted to her mother at home what she heard in the school. The mother also became interested, and after a time both mother and daughter resolved to accept Jesus as their Saviour. The husband and father had left them some time before, and had become an ascetic, wandering through the country from shrine to shrine seeking peace of mind and salvation, but at last he returned home as weary and unsatisfied in heart as when he left them. They told him the glad news about Jesus, what He had done and suffered for men, and how they had come to believe in Him, with the result that the man also became a believer, and now the three form an united Christian family.

And still the leaven works. Not long ago several of the girls in Chulai School were observed to retire daily into a little room built on the verandah. The head-mistress,

becoming curious, went one day to see what they were about, when she found them on their knees praying. On being asked about it, the girls said that their teacher had told them that if they wished to understand the Bible lessons, and to learn them well, they must ask Jesus to help them, and they were doing so. These were heathen girls, remember.

Two sisters were kept from school lately, and on inquiring the cause, we found that their uncle had become enraged, because they had in their home lifted up their little voices against idol worship. He said if that was what they learned in school, he would keep them away from it.

These are only a few incidents to show the results of Bible teaching in our girls' day-schools. They could be multiplied a hundred-fold. Seeing that our day schools are such a power for good in the mission-field, will their supporters not do even more than they have yet done, both by effort and by prayer, that these schools may be strengthened and increased? I am all the more earnest in asking this, as I have closed my school accounts for last year with a balance on the wrong side, and during the year a small school was opened in a village in the suburbs where the children were growing up utterly uncared for. Our hope is in the young.

C. BROWN.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN view of our stock of membership cards being speedily exhausted, it was considered desirable to alter the design of the card in order to adapt it for issue to our members in all parts of the world, so that, while retaining the same general design for all, the *motto* can be printed in the language of each of the countries or districts where Branches have been or will be formed.

o o o

IT will at once be recognised that a considerable improvement has been made, and I am confident that this new and very beautiful card will be much appreciated. It will be issued to all new members; but, as its preparation has occupied some time, and the increase in our membership has been so rapid, the old cards have all gone out before the new ones are quite ready. I have, therefore, to ask regarding these that our local secretaries and new members will kindly exercise the grace of patience until we receive our first delivery, which is promised in March.

o o o

As mentioned in the February notes, the membership card is intended to be permanent. The new "Watchword" card for the year is ready, also the revised List of Missionaries, both of which will now be issued to all new members, also to all old members on the renewal of their subscriptions.

o o o

OUR Circular Letter, which is going out in large numbers, has already served to enlist many new "Watchers," and I hope will bring in many more. Local secretaries thus testify to its value:—"The very thing I wanted;" "Very much appreciated, send more;" "Will be of great help;" "The idea a most happy one, will be a boon to busy workers;" "Will prove of great value in gaining new members." I hope all our secretaries will use these freely, and that one will be sent to every friend whom they think should be invited to become a member. This letter will be found very useful to send to new-comers, for whom a look-out should always be kept.

o o o

RENEWAL FORMS have been sent out to all local secretaries and isolated members, and their return is asked for by March 31st. I have also particularly to request that each form be *fully* and *properly* filled in *by the member* whose name it bears, and that the *registered number* of the card of membership be included.

o o o

IT will encourage all our friends to know that our *ten thousandth* member was registered on February 10th. If each secretary and every member will be on the alert, and faithfully maintain their watch, this number will ere long be doubled. Let each strive that it may be so.

JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

Branch.	*Secretary.*
Clapham (Grafton Square) ...	Mrs. Cunnington.
Upper Clapton	Mr. C. G. King.
Westminster Bridge Rd. (Christ Church)	Mr. F. S. Dunkin *(pro tem.)*.

COUNTRY.

Ashbourne (Zion)	Mr. C. H. Elkes.
Brighton (Lewes Road) ...	Mrs. Peatfield.
Cardiff (University College) ...	Mr. Ignatius Jones.
Colchester (Head Gate) ...	Mrs. McKay.
Fleetwood	Mr. John Robertson.
Holywell, Flintshire	Mrs. Lanceley.
Ipswich (Crown Street) ...	Miss Kate Lowden.
„ (St. Nicholas Street)	Mrs. Goddard *(pro tem.)*.
Lewes (Tabernacle)	Miss Annie Card.
Liscard	Mrs. Hercus.
Richmond, Surrey	Mr. P. J. Pring.
Rochdale (Milton)	Miss Annie Wilson.
Romford	Miss M. E. Sweet.
Sheffield (Burngreave) ...	Mr. A. M. Bird. Miss M. E. Bird.
„ (Mount Zion) ...	Mr. J. W. Puttrell. Miss Nutt.
Southampton (Albion) ...	Miss H. E. Chaplin.
South Croydon	Miss Edith Osborne.
Wrexham	Mrs. Hawkins.

A TOUR IN MONGOLIA.

By Rev. W. E. McFarlane.

TO make a successful tour in Mongolia at the end of November, the main requisites seem to be a good stock of blankets and patience—the one to keep you warm against cold Siberian blasts, and the other to keep you cool under the discomforts and trials that are the invariable portion of a traveller in these uncivilised parts. With a very liberal supply of one of these commodities, at any rate, I left Chaoyang one bright morning for a short tour towards the north, with the main purpose of feeling my way among what Mongols I might come across in regard to the future establishment of a Mongol school. Though not meeting with a great deal of success in this respect, nor finding the trip marked by incidents of any very special interest, a short account of a few days' wanderings amongst people who had never before seen a foreigner may not be without its interest for some.

I took with me a colporteur, a servant, a cart drawn by two mules, a pony, a dog, and a good stock of medicines; and I wore Chinese dress, mainly for the sake of the warm sheepskin coat, which comes down to your toes and goes once and a half round your body, and defies the cold as no English garment can. With a triple allowance of underclothing (I was born in the sunny South) and an array of blankets, that, packed away in the little box of a cart as if I was a valuable piece of porcelain that might crack with anything but gentle usage, I felt not only fairly cold-proof, but as if I was stowed away for good, nothing but the upsetting of the cart rendering it possible for me ever to get out again. This happened, however, towards the end of our first day's journey, when I had to make the first draw on my stock of patience. We had crept and jolted and crashed along in the way only known to travellers in Chinese springless carts for the matter of eighty li, when, just as the sun was setting and we were hurrying over the other twenty-five before reaching the inn, over we went. In this mountainous country upsets are not uncommon. On one occasion I was turned over three times in one morning. I was whistling as the cart suddenly tilted up at an extraordinary angle, and finished out my tune till it lay on its side with the shaft mule in a similar position. A few things loose in the cart to be put straight, a strap or two to be mended, and off you are again, the carter never having relaxed his genial smile. Chinese carters, as I know them, are so many Jobs. An irritable man would be robbed of his temper when he sees their good-nature beaming through all sorts of catastrophes.

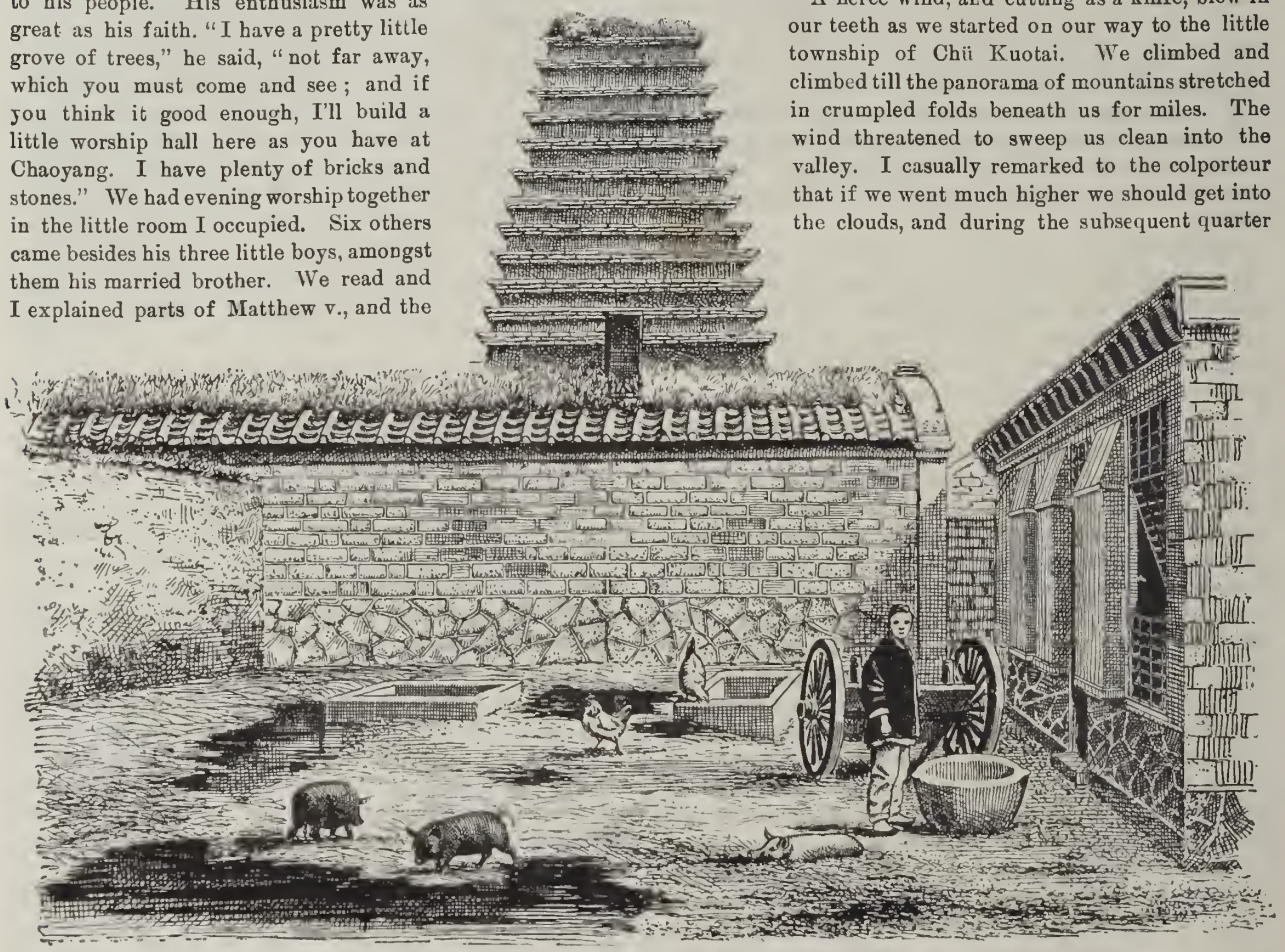
After losing our way in a dark, water-cut ravine, and making vain attempts to rush up steep banks to get out of it, and each time rolling back, we came upon a friendly cottage, were put on the right track, and reached the inn by moon and starlight two hours after sunset. The next day we reached our first stopping-place, a village of mud huts, containing about 200 inhabitants, on either side of one long street. The houses in this part are built mainly of mud, and the people are very poor. The country is sparsely populated, desolately mountainous, and affording poor soil for agricultural purposes, rivulets eating deep ravines into the hill-sides, and the shallow rivers strewing what flat land there is with sand and gravel.

At the inn I had the choice of a little mud outhouse filled with straw and millet, devoid of doors and windows (with the promise of repairs if I took it), and a large breezy room, with the skeleton of a ceiling revealing smoky rafters above, the remains of a partition with dirty paper still sticking to it, native cabbages, more or less odorous, stacked in one corner, and an assortment of ancient furniture, straw, pots and pans, &c., in another. I gave my horse the former, and chose the latter, as it possessed some attempt at windows, the paper being pressed against the frames by stalks of millet in lieu of paste. By dint of much blanket hanging I made it habitable for a couple of days. But they were the coldest two days I can remember. A spasmodic explosion of millet stalks served for fire under the brick bed at night. I could have warmed it as much by breathing on it, but other fire I had none. I was fain to warm my hands round the boiled eggs, which, being too stale to eat, served well as warming-pans, the dog enjoying them when cold. A blast fresh from Siberia was raging outside, and lifted my hair as I lay on the *k'ang*. During those two days my feet might have been on the other side of the planet for any feeling I had in them. Taking my medicine chest into the long inn room, I had soon all Panteyingtzu round me. They were all Chinamen, which was a disappointment, as I had been led to expect a large number of Mongols here. There was a Mongol temple a mile away, which used to possess a hundred priests, but two-thirds fled, or were killed, during the rebellion of two years ago. However, the Panteyingtzu-ites seem to have made up their minds to empty my medicine chest. From early morning to well into the afternoon of the second day I handed out medicine for sore eyes, stomach-aches of various descriptions, and rheumatics as fast as I could, and still they came. Preaching went on meanwhile, and the selling of books proceeded at a furious pace. I had to stop suddenly and go, or I should have been there now, I believe, with shouts of various complaints in my ears, as I hurriedly packed up to move on to another place before sunset. Many from this village had come to Chaoyang for treatment. They thus had confidence in me, and believed I could do anything for their bodies within the scope of science or magic. One wanted some "medicine" to give him a moustache, and another said his skin was too tight for him.

That morning I received a pressing invitation from a Chinaman to come and stay at his house, as he and a few relatives, he said, wanted to learn more of the doctrine. He seems to have first become interested in the truth at a magic-lantern service I held at Chaoyang two Sundays ago. He wouldn't take a refusal; and when I arrived at his house—

one of a collection of huts snugly but dangerously tucked under the precipitous banks of a river bed—I found a sheep had been killed and the room I was to inhabit revealing signs of recent repairs in ceiling and windows. The man's name was Chang, and a heart more prepared to receive the seed of the Gospel I never met. Naturally kind and generous, and leading to all appearances the life of a loved and respected member of his circle of acquaintances, he seems to have been chosen out as a possible bearer of future good tidings to his people. His enthusiasm was as great as his faith. "I have a pretty little grove of trees," he said, "not far away, which you must come and see; and if you think it good enough, I'll build a little worship hall here as you have at Chaoyang. I have plenty of bricks and stones." We had evening worship together in the little room I occupied. Six others came besides his three little boys, amongst them his married brother. We read and I explained parts of Matthew v., and the colporteur, my servant, and I sang them "Jesus loves me," and we then prayed together that this first service and first song of praise might be the earnest of a future church of God's own erection in this little place. Next morning, after a little dispensing to a few villagers, we had another service, and a few more came and made a room-ful. Hearing of a Mongol village some forty li away, I decided to move on, though much pressed to stay for a few days by Chang. He absolutely refused any payment for his kindness to us, and I had to turn over my bag to see what I could find in the way of presents. A tin whistle and some pictures for his boys (of whom I got very fond), three lead pencils, a packet of carpet tacks, and a piece of soap were received with genuine pleasure, and we parted with expressions of warmest friendship and promises of a speedy renewal of it. The simplicity, and open-heartedness, and genuine hospitality of the country folk of this part is one of the pleasantest features of the work.

A fierce wind, and cutting as a knife, blew in our teeth as we started on our way to the little township of Chü Kuotai. We climbed and climbed till the panorama of mountains stretched in crumpled folds beneath us for miles. The wind threatened to sweep us clean into the valley. I casually remarked to the colporteur that if we went much higher we should get into the clouds, and during the subsequent quarter of an hour it took me to explain this remark, I meditated afresh on the futility of making anything but plain matter-of-fact statements (let alone a joke) to John Chinaman. He takes everything seriously, barring, perhaps, the upsetting of carts, which to him seems to partake of the humorous. After a stoppage at a small house in the valley to thaw my feet, and see if I possessed my right complement of toes, we bowled along, and reached Chü Kuotai at sunset. As I went to sleep, I heard my



BETTER CLASS QUARTERS ON MISSIONARY TOUR.

servant explaining to the weary travellers lying in bed how he used to spend New Year before he was a Christian, and how he spends it now.

(To be continued.)

SHANGHAI: PAST AND PRESENT.

1843—1893.

ON the 17th November, 1843, Shanghai was first opened to foreign residence and trade by Captain Balfour, who was appointed British Consul, and on the 17th November and following days, last year, the large and flourishing community in this metropolis of the East gave itself up to an enthusiastic commemoration of the anniversary. Fifty years ago the site of the present foreign settlements at Shanghai was a huge unhealthy mud-flat, laid out in paddy-fields and burying grounds, intersected by innumerable creeks and open and offensive ditches. The land was low and marshy, and in many places covered with tall reeds. The energy of foreigners has converted this fever-stricken mud-flat into a handsome city, with wide, well-drained streets lit by electricity, with houses three and four storeys high, and enjoying nearly all the amenities of Western civilisation. Facing the river, where once were mud and rubbish, is a beautiful carriage way called the Bund, the foreshore being laid out in lawns and public gardens, while the wharves, warehouses, docks, engineering establishments, shipyards, and extensive shipping make it difficult to imagine what the port must have appeared fifty years ago. Our Society is represented by the veteran missionary, Rev. W. Muirhead, who arrived at Shanghai in 1847, and whose long and devoted labours, therefore, cover nearly the whole period that Shanghai has been open to foreign intercourse. The principal function in the Jubilee celebrations consisted of an outdoor assembly, which, with the aid of bright flags and bunting, and an imposing force of volunteers and men-of-war's men, must have formed a brilliant spectacle. The *North China Herald* says: "It was a happy thought inviting Mr. Muirhead to be the orator of the day, and most happily did he carry out the duty imposed on him. He gave, with an eloquence which kept his large audience hanging on his spirited words, in a voice which age cannot wither and which custom has strengthened and not staled, a review of Shanghai as it was—which no one was so fitted as he, our oldest resident, to give—and as it is, and pointed out what we have still to do to justify our claim to be a leaven in the vast mass of China. It was a grand speech, grandly spoken."

From a missionary point of view, the past fifty years affords equally remarkable evidences of progress. Prior to 1843, though mission work had been carried on in the Straits, at Penang and Singapore, very little had been directly attempted for the evangelisation of China. Dr. Morrison, the pioneer of Chinese Protestant Missions, died in 1834, having laid the foundations for future missionary operations, by his translation of the Bible, and his compilation of a dictionary of the Chinese language—magnificent labours, the value of which it is impossible to over-estimate. On the interchange of the Treaty of Peace between England and China, in 1843, a large number of missionaries immediately entered the newly-opened ports, and began the active prosecution of missionary work on Chinese soil. In that year Dr. Medhurst and Dr. Lockhart—the latter still living, and in honoured old age affording the Directors the benefit of his invaluable experience—representing the London Missionary Society, took up their residence in Shanghai; the first of a long line of noble successors connected with English and American missions. There are to-day some 1,300 missionaries, male and female, in different parts of the field; 1,500 native assistants, of whom 209 are ordained pastors; 520 organised churches, of which 94 are wholly self-supporting; and some 40,000 native communicants, giving a Christian population of probably not less than 200,000. In addition, there are more than 60 hospitals and 40 dispensaries connected with the various missions, and over 16,000 scholars, boys and girls, in boarding and day schools. The total contributions of native Christians to the support of their own religious work exceeds £7,000 per annum.

But these figures form a very inadequate statement of the results of missionary labours during the past fifty years. The whole Bible has been carefully revised, and fresh translations made into the many dialects spoken in different parts of this immense empire. Books on science, machinery, history, and similar subjects have been prepared, and are annually being issued in large numbers from the various mission presses. From the schools of Shanghai and Hong Kong a perpetual stream of English-speaking youths is issuing, who are destined to exercise a very powerful influence on the future of their country. There is more than enough in all this to encourage the supporters of Christian missions, and to afford hope that the close of the next fifty years will witness the conversion to Christianity of a very large proportion of the population of China. The time is now ripe for a bold forward movement, and, as the first to enter the field, it behoves the London Missionary Society to lead the way.

During the past ten years there has been a gradual increase in the number of our missionaries in China, as the following figures show:—In 1883 we had 23 missionaries, or, including their wives, 36, and 2 female missionaries—total, 38; while last year we had 30 missionaries and their wives, 12 unmarried men, and 20 unmarried ladies—total, 92. It will be instructive to compare these figures with those of the China Inland Mission, whose foreign agents have increased from 126 (including wives) in 1884 to 590 at the close of 1893. Of these 590, 394 are from this country, 42 from North America, 34 from Australasia, and 120 associates working under the

direction of the Mission, who are mostly drawn from Sweden, Norway, and Scandinavia. If we feel disposed to congratulate ourselves on the work that has been done, our complacency is instantly disturbed by the thought of the work that has been left undone, for no one can think of the tens of millions in China as yet unreached by any mission, and of the 1,400 who every hour, it is computed, pass away into the unseen world "without God and without hope," without a feeling of the deepest sorrow and shame. Out of the eighteen provinces into which China is divided, there are only six in which the Society has any representative or mission-station. Why should not the Centenary be the starting-point of a forward movement into at least six more provinces, each of which, be it remembered, is, roughly speaking, of the size of England and Wales?

Liverpool. E. R. BARRETT.

"WHO WILL GO FOR US?"

"SEND ME."

I WILL go when the Master calleth
To lands beyond the sea;
Away from my native country,
And those so dear to me.

I will go in a *trustful* spirit,
Hushing each anxious fear;
Leaving to Him the future,
My Guide will make all clear.

I will go in a *humble* spirit,
Prayerful, and watchful, too;
Empty, that He may fill me,
His glorious work to do.

I will go in an *earnest* spirit,
Solemn the Master's call,
To tell the souls now dying,
Jesus can save them all.

I will go in a *loving* spirit,
Christ-like, and meek, and mild;
Proving where'er He sends me,
I am indeed His child.

I will go in a *cheerful* spirit,
With joyous heart and free;
What an honour to serve the Master!
I thank Him for calling *me*.

E. CLAPHAM.

A HINDU'S reason for not accepting Christ, of whose claims he is intellectually convinced, is almost always one of three:—"I cannot break my poor old mother's heart." "I am afraid of my mother's curse." "I cannot give up my wife and children." *It is a woman's influence that holds him back.*

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

THE MONGOLIAN MISSION.

THE advent of Mrs. John Parker at Chao Yang caused quite an excitement Her husband writes:—"The women Christians are jubilant, and do not fail to put in an appearance in good numbers at the services my wife has begun for them in our own house. At all the services since our return the room has been packed with people. This week (the first in December), in consequence of the numbers who came, I had two extra preaching services on the only two available days in the week. We have had more than our room will hold. If it continues I shall have to have the partition wall taken down. Mr. McFarlane has started a service for boys on Saturday night, and also finds the room too small. I have baptized three men since my return, and have some twelve inquirers attending my class on Monday nights."

BAPTISMS AT HONG KONG.

THERE were several baptisms at Hong Kong in December. One of them was a man who had been asking for baptism for a long time, but had been delayed to prove him; and five others were women who had been taught by Miss Field. Of these, the first was a young woman, with bound feet, who had married into a Christian family. Another was an out-patient, who was much interested in Mrs. Wong's teaching, and came of her own accord to the Woman's School to be taught more. She brought back from the country her ancestral tablets, and gave them up as a proof of her honesty of purpose to serve the one God only. A third was a girl, formerly a patient in the Alice Hospital, who there became a Christian; and the two others are girls not yet discharged from the Nethersole Hospital. Among the infants brought for dedication by baptism, two were the children of former hospital converts, and another a son of one of the medical students, to whom Mrs. Stevens was godmother, after the custom of the Lutheran Church, in which both Pastor Wong Yuk Ch'o and the father of the child were brought up. The pastor's first granddaughter, and Dr. Kwan's little son, also count among Mrs. Stevens' godchildren. H. D.

INDIA.

A GENEROUS LEGACY.

The Rev. A. Parker, of Benares, writes: —"I notice the death announced of Lieut.-General Cunningham. I think this must be the same gentleman whom the London Mission in Benares has to thank for a gift of Rs.3,000, the interest of which is used for our native church. It is a pretty little story of the way in which English gentlemen in India sometimes treat their native servants. General Cunningham (he was Colonel then) left India in 1875, and, before leaving, wrote to Mr. Sherring, with whom he was formerly acquainted, and asked him to take care of an old servant of his who had served him for thirty years. He sent Mr. Sherring a Government note for Rs.3,000, the interest of which was to be paid by the Mission to this poor servant, at whose death the note was to become the 'whole and sole property of the Mission, to be expended and employed in whatsoever way your Mission may please.' The engagement was faithfully kept, and some years ago—*i.e.*, in 1883—the note became the property of the Mission, and the interest has been employed for the upkeep of the native church here."

INCREASE IN TRAVANCORE.

Compared with the tables for 1892, the following statistics for 1893 show encouraging results:—Agency:—*Increase* of 55 native agents, from 750 to 805. Evangelistic and Pastoral Department:—*Increase* of 642 baptized, from 23,654 to 24,296; *increase* of 2,510 in entire Christian community, from 50,637 to 53,147; *increase* of 264 church members, from 6,466 to 6,730. Educational Department:—*Increase* of 49 schools, from 363 to 412; *increase* of 790 scholars (boys), from 12,209 to 12,999; *increase* of 368 scholars (girls), from 4,184 to 4,552. Contributions of Native Christians:—*Increase* of Rs.597, contributions, from Rs.18,832 to Rs.19,429. Medical Mission:—*Increase* of 7,031 cases, from 26,194 to 33,225. Press:—*Increase* of 1,075 pages printed, from 3,307,236 to 3,308,311.

MADAGASCAR.

CHRISTIAN ENDEAVOURERS AT WORK.

From the last number (December 14) of the Malagasy paper called *Church and School* we extract the following, as an encouragement to all members of the Y.P.S.C.E.:—"On Sunday, September 23rd, J. Andrianaivoravèlona, pastor of the church at Ampamarinana, went to speak at a meeting of the Christian Endeavour Society connected with the two country churches of Anosipàtrana and Ilanivàto. He spoke on Numbers x. 29, and urged on all the duty of bringing others to Christ. A general conversation followed, and those present agreed to use their utmost endeavours to carry out this advice. They eagerly set to work to give effect to their resolution, and, as a result of their efforts, many were led to join the classes for the instruction of candidates. The fruit of this earnest work has already appeared, and 223 persons in the two villages named have received the rite of Christian baptism, whilst thirty-eight have already become members of the church."

THE POWER OF PICTURES.

It is not realised by a great many workers how very useful pictures are in teaching and preaching to the heathen. To a people like the Betsileo, dull in understanding and hardened in heart, who deem that the worship of God is a thing to be mechanically gone through at appointed times, and, by law of government, it takes something more than the voice to rouse their interest in things unseen. A few days ago Mr. Rowlands and myself visited one or two churches in the country, taking with us a roll of large pictures. Spending Sunday at one large town, we gathered the children together after the morning service, and, after teaching them a hymn, told them the story of Christ, illustrated by pictures, and the interest with which they listened gives us reason to hope that the impression they received will not soon die out of their minds. Again after the afternoon service we had open-air services, conducted by our native helpers, and I wish I could have photographed the sea of upturned faces as they gazed on the picture of the sufferings of our Lord. Moving on to another spot, the picture of Christ comforting Martha arrested the thoughts and touched the heart of a woman—a queen in her way—who, though holding sway over others, herself was a slave to drink. She was, at the time, mourning the death of her husband, and said as we passed on: "Thank you; I am comforted." The pictures did service at another place, when five—three young women and two young men—gave themselves to Christ.—We are very much encouraged by the evidences that the work of the past is now bearing fruit in the hearts of the Betsileo. At a meeting held at a place in a northern district, no fewer than thirty-two remained behind, wishing to "come to God" as they always put it. These were chiefly big Betsileo girls, some still in our schools, and others former scholars, having left school. Our faith was put to the test by the threatening of a storm, as many of them had come from villages at some distance. Their attention was fixed to the end, though at times the thunder rendered hearing difficult. It was no small sign of their sincerity in seeking salvation that, when called to remain behind, so many responded, in spite of the threatening rain.

A. M. F.

SOUTH SEAS.

SICKNESS AND DEATH.

It is now generally believed—although all our statistics are not yet to hand—that, whilst the epidemic of measles which spread throughout the whole group proved to be of a mild kind, and there were few deaths from that cause, yet the *sequelæ* of dysentery and lung complications have

carried off upwards of a thousand Samoans. During the closing months of the year, school work was practically suspended in the Group. We were glad to allow our students at the institutions and the Leulumoega High School to seek change and rest in their homes at an earlier date than usual. Some have not returned, and among these we mourn the loss of some very promising students; but the majority are able to resume work in better condition than they left it.—The Samoan native missionaries in the Khabadi district of New Guinea report that they commenced in October a Society of Christian Endeavour, and they confidently hope that the Society may prove to be helpful to the converts to Christianity recently baptized by Rev. W. G. Lawes and admitted to church fellowship. The native name of the Samoan Society of Christian Endeavour will henceforth be a literal translation of the words: "The Endeavour Band for Christ."

J. E. N.

NEW GUINEA.

A REAL OASIS.

The Rev. W. G. Lawes bas visited the whole of the out-stations in the Port Moresby district. In three villages at Khahadi he haptized the first-fruits, two in one, three in another, four in another. At Saroa (the bright spot about which Mr. Dauncey wrote a short time ago) a new church was opened. The people themselves had huilt it, with the teacher, of course, as architect and clerk of the works. It is a very creditable piece of work; indeed, it is the best native-built church in the Mission. There also Mr. Lawes baptized 125, nearly all married couples. It is quite exceptional to find so many natives joining the church together as man and wife. They had all been candidates for more than a year. The fact that the whole village has embraced Christianity is largely due, under God, to the young chief of the village, who, with his wife, are enlightened Christians. His village is a real oasis in the desert. All around is dense darkness; but in Saroa it is light. Heathen practices are given up, and the whole of the people are trying to live according to the teaching of Christ. The teacher is a Niuéan, a man of faith and prayer. There are some 120 villages in the district of Saroa. They would all receive teachers, and some are most eager to have them; but the missionaries have not a single teacher to give them.

The death of Dr. Nevius, of the American Presbyterian Mission, is a great loss both to that Mission and to China generally. To quote *At Home and Abroad*, "he was a prince among men," and since 1853, when he first went to China, has given ungrudgingly of his very best—physically, socially, intellectually, and spiritually—for the uplifting and enlightenment of that vast empire. He will be sadly missed.

WANSTEAD BRANCH.

The first meeting of the Band was on the 25th October, 1893, when Mr. Whitaker called together a few of the young men in the Wanstead Congregational Church, and submitted a scheme for working, or, perhaps, it would be more correct to say, read extracts from that excellent little pamphlet, "Extending the Lines"; but it was left to one of our members who is at present training for work as a medical missionary, to place before us the scheme for which we have obtained the approval of the teachers to introduce into our school.

The following are the resolutions now adopted for work in our school:—

1. "That a Society be formed in the Sunday-school called the Juvenile Auxiliary to the London Missionary Society."

2. "That the object of the Society be to increase and sustain the interest of the scholars in the Sunday-school in foreign missions."

3. "That all teachers and scholars be eligible as members on paying a minimum subscription of 1d. per month."

4. "That the teachers in the afternoon Sunday-school be asked to select a member in his or her class to act as secretary for that class."

5. "That the subscriptions be paid to the secretary in each class, who will enter the amount received in a book to be provided for that purpose against the name of the scholar so paying, and afterwards hand the whole amount received each Sunday to the Treasurer of the Society on the day on which it is received hy the class secretary."

6. "That all members be given the London Missionary Society *Juvenile Chronicle* on the first Sunday in each month, the cost of which shall not come out of the funds of the Society."

7. "That from the amount collected during the first year the sum of £3 be paid to the Christian Endeavour Society (Wanstead Congregational) towards the support of a Bible-woman in Bengal, and that the question of the disposal of the residue be left for further consideration of the teachers."

8. "That a short missionary address be given to the school on the first Sunday in every month." G. Ernest Root.

LAMBETH AUXILIARY.

The President of this Auxiliary (Rev. F. B. Meyer, B.A.) has again shown his deep interest in the work of the Y.M.M.B., by devoting a portion of his very busy time to visiting some of the churches. Saturday evening meetings

have been arranged, when reports have been given as to the state of the missionary spirit in the respective churches. Suggestions have been made as to improving the different organisations, increasing the church collections and the circulation of missionary literature, and adoption of the Watchers' Band. Where not already formed, Missionary Bands, upon the lines laid down in the little pamphlet, "Extending the Lines," have been started. The following churches have thus been lately visited :—*Albany Institute, Albany Road*, where a Band has been formed for enlisting sympathy and help for Africa. *Rouel Road, Bermondsey.*—The pastor (Rev. W. Daniel) of this church very readily adopted the idea of the Y.M.M.B., and a branch has also been formed here. *"Clifton," Peckham.*—The Missionary Band at this church has been in active operation for some time, and Mr. Meyer's help and encouraging words have done much to increase its usefulness. *"Marlboro'," Old Kent Road.*—A large gathering of young men and young women was arranged at this church. Rev. J. Wilkins presided, and suggestions as to a Church Band were heartily agreed to. *Dulwich Grove* (Rev. H. J. Haffer).—The New Guinea Band is at work here, and the result of the meeting at this church has been the start of the Watchers' Band. At all, Mr. Meyer's deeply spiritual addresses will long be remembered. Other similar gatherings are being arranged in the district.

In addition to the above Bands the following may be mentioned :—*Livingstone Band*, at Mr. Meyer's own church, for the collection of a sufficient sum to support one of their own young men in college, preparatory for service in the mission-field (the fund has been raised and only waits for the right man) ; *The Morrison Missionary Band* at Albany Road Church, which supports a native evangelist in China ; *The Nagercoils* at Camberwell Green, and *The Cuddapah Band* at Hanover Church, Peckham.

CENTRAL YOUNG MEN'S MISSIONARY BAND.

The last few years have been marked by considerable extension of this Band's operations, and it has at present a branch established in nearly every district of the Metropolis.

A special feature of the work is the endeavour to interest the young men of our Bible-classes in the facts of foreign missions, the results of which have been very encouraging, many classes now setting aside one Sunday a quarter for the study of missionary subjects. The officers of the Band are specially desirous of seeing a much larger number of branches started in the provinces. There should be a Young Men's Missionary Band in every large provincial town at least, and the approaching Centenary affords an opportunity, which should not be lost, of making this movement a thorough success.

It is almost impossible for young men with any seriousness at all in their nature to be brought periodically and systematically face to face with the great needs of the world and their responsibility to meet those needs without many of them determining to do their part whether at home or abroad. There is no home agency of the Society more promising as to its results than this work among young men, for is it not mainly to them that we look for the missionaries of the future? The secretaries will be very pleased to give information to any who may feel disposed to take up this work in districts where no branch exists. Copies of the leaflet, "Extending the Lines," may be had gratis on application at the Mission House.

NOT long ago a fire broke out in a Formosan village, and two houses were soon wrapped in flames. One of them was saved, the house of a heathen Chinaman ; the owner of the other house is a Christian, a member of one of the churches of the Presbyterian Church of England Mission. He happened to be away from home, and as nobody tried to save his house it was burned down. There was great laughter amongst the villagers at the Christian's misfortunes. "That is the worth of your religion," they said to him. A day or two after, a company of men were seen coming across the fields towards the village, evidently heavily burdened. When they got near it was seen that they were laden with wood, tools, and articles of furniture. The village was astir. What was it? Who were the men? They were the members of the church to which their Christian neighbour belonged. These Christians had come from their homes, some miles away, to rebuild their brother Christian's house, which they did, while the villagers gaped in wonder. Nothing like it had ever been seen. The mockery at the religion of Christ was silenced. And yet men continue to say : "There are no real converts in China ; your Christians are only rice-Christians, professing to accept your Gospel to obtain the missionaries' doles !"

Dr. Gay's sketch of the history of the Waldensian Church, which was begun in the January number of the *Monthly Messenger* of the Presbyterian Church of England, will, we trust, not only arouse once more admiration of a heroic struggle for the faith and for freedom, but evoke increased sympathy with these evangelical mountaineers in their present missionary work in Italy. They are not, indeed, the only evangelical preachers in that sunny land. The Free Italian Church and the Wesleyan Methodists carry the Gospel into many Italian towns and villages ; and various missions from this coun and from

America occupy positions of usefulness in Rome and Genoa and Leghorn and elsewhere. But the Waldenses have had the conversion of Italy laid on their hearts for centuries. In the midst of their own fires of persecution they sent preachers all over the country ; a Calabrian Waldensian Church had for long many adherents and many martyrs, and no sooner was freedom of worship secured throughout Italy, a generation ago, than Waldensian stations were planted everywhere. This little community of 30,000 poor, with their own pastors and schools and college to maintain, have a hundred mission stations beyond their valleys. King Humbert visited their capital, Torre Pellice, during the sitting of their Synod in 1893. When he reached the Synod Hall, the members of Synod were presented ; and as he listened to their names and the names of the places they came from, he exclaimed, in astonishment : "You seem to be everywhere." In presenting a loyal address to the King at Pinerolo, the day before the Royal visit to Torre Pellice, the President of the Synod, Professor Geymonat, spoke of the Waldensians as the least in the Italian family. The King interrupted him with the words : "*Anzi i primissimi*" ("On the contrary, the very foremost").

DR. DUFF, the well-known Indian missionary, when acting as Professor of Evangelistic Theology in the New College, Edinburgh, was wont to invite his students to his house. The pleasant evenings were closed with family worship. The *Quarterly Record* of the National Bible Society of Scotland recalls a touching feature in connection with those gatherings :—"When the Doctor opened his big Bible on these occasions, he used to pause, and, turning to the lads, relate a well-known incident in the history of the Book before him. A lover of the classics, when he first went out to India as a missionary he had fitted up in his cabin a little library of the choicest Greek and Latin authors, in whose company he passed many a happy hour. But the vessel was wrecked, and nearly everything on board was lost, the passengers and crew being glad to reach the shore without loss of life or limb. They had gathered round a hastily-kindled fire when a sailor, who had been down on the beach watching the wreck, was seen approaching with something in his hand. 'See what I have picked up on the shore!' he cried. 'And the sailor handed me,' Dr. Duff would say, 'a book, this very book,' laying his hand on the Bible, which still bore marks of the rough usage it had received before it escaped the sea. 'All my classics went to the bottom ; but, when the Bible was thus rescued and brought back to my hands, I seemed almost to hear a voice from heaven saying to me, "Greek and Latin authors are not needed to convert the natives of India ; the Bible alone, with God's Spirit, is sufficient, for it is the sword of the Spirit, and mighty through God to the pulling down of Satan's strongholds."' Yes, the Bible, with Divine help, is sufficient to convert India, to convert the world to Christ. Be it ours to send it forth on its Divine mission."

THE MEDICAL MISSIONARY LIST, 1894.—The list of medical missionaries holding British degrees or diplomas, and which was printed in the January issue of *Medical Missions at Home and Abroad*, reveals some points of interest. In the first place it tells of progress, more visible medical missionary progress, perhaps, than in any one year since the great missonary revival began. There are now 185 medical missionaries to heathen and Mohammedan lands, as against 165 last year ; this is an increase of twenty, the largest increase yet recorded in one year. Looking at the last four years the measure of progress is considerable. In January, 1890, the medical missionaries from this country numbered 125 ; in 1891, the number had risen to 139 ; in 1892 to 156 ; in 1893 to 165, and this year it is 185, an increase in four years of sixty. We cannot but rejoice in such an advance, though beside the immense number of men who are passing into the ranks of the fully qualified, it is still but a paltry tribute to the service of Christ and to the furtherance of the greatest work in the world. Another feature of interest is the distribution of these 185 medical missionaries. Whilst China heads the list with sixty-one, India comes close behind with fifty-seven, and Africa follows on with thirty-three. Palestine with thirteen shows what a hold the Holy Land has on the interest of the Church. Madagascar, the South Sea Islands, and Constantinople have each three ; Corea, two ; whilst the following countries, North-West America, Brazil, Arabia, Siam, Persia, Ceylon, Java, and France, have each one, as have also the two cities of Smyrna and Baghdad. Of the twenty-five fully qualified sisters, India takes eighteen, China five, Ceylon one, and Corea one. A third feature of interest is the division of these workers among the churches. Over seventy belong to the Presbyterian churches, and about fifty to the Church of England ; Congregationalists and Baptists have about twenty each, the Methodist churches eight, the Brethren five, and the Friend, three. Of the rest some belong to Continental churches, and others are unknown.

THE A.B.C.F.M., in reply to a suggestion from Dr. F. E. Clark, president of the United Society of Christian Endeavour, has asked the Christian Endeavour Societies of the American Congregational churches to undertake the support of their 288 village schools in Turkey, India, and China.

THE REPORT OF AN INDIAN TAHSILDAR.

DEAR MR. COUSINS,—Perhaps the readers of the CHRONICLE may be interested in reading the following petition, and the report which was made upon it by the Tahsildar, or village magistrate, of Kadiri. The petition was sent in to the sub-collector of the district, signed by several of the village officers, merchants, and others ; and was caused by the fact that I was endeavouring to purchase for the Mission the old Katchari (court-house), in which for some years past now we have held our school. I am glad to say that, in spite of all opposition, the purchase has been accomplished, and we are now in possession of a fine site, in the midst of the town, with an old, but very useful, building standing upon it. All we require now is a few hundred rupees to alter and repair it so as to fit it more fully for mission purposes :—

"To the Tahsildar, Kadiri Taluq.

"The following statement is laid before you by the undersigned. If Christians are allowed to build a church or a house on the site of the old Katchari, it will be a source of trouble to us. For this reason, that if a house is built, cooking will be done, and thus, when the holy water is brought that way for the bathing of the god Narasimham, it will be polluted. Besides the daily, monthly and yearly processions, there are extraordinary processions, such as the Brahmot-Savam, &c., and we fear these might be obstructed. We, therefore, pray that Christians be not allowed to build either a church or a house on that site. The old Katchari stands in very close proximity to the Castle of the Monkey God, and to the temple of Narasimha Swami.

"(Signed) VENKATA NARSA REDDI, &c., &c."

Upon this the Tahsildar writes the following long report :—

"To the Sub-Collector of Cuddapah.

"HONOURED SIR,—With reference to your Honour's footnote forwarding the petition of the people of Kadiri, for report, regarding the proposal of making over the old Taluq Katchari building to the Mission authorities, I beg respectfully to submit my report, based on careful (!) local inquiry and deliberate consideration, since the subject is of a very serious nature, connected as it is with matters of religious sanctity.

"2. The petitioners take objection to the conversion of the building into a Christian church on the following grounds :—

"(*a.*) The situation of the Katchari in the town is such that the sacred water taken every morning, with procession for the daily worship of God, must pass by the side of the Katchari building. (*b.*) That the Katchari is situated within the distance of a chain from the sacred temple of god Lakshmi Narasimha Swami, and even closer to that of Buruzu Anjaneya Swami [*the monkey god.*—H. G.]. (*c.*) That gods' processions on all occasions of festivity must pass in front of the Katchari building, and if the building is made a church, and out-caste native Christians allowed to congregate during times of procession, the sacredness of god and of the holy water will be polluted.

"3. Regarding the vicinity of the building, as alleged by the petitioners, there can be no two opinions, as your Honour can be convinced on personal inspection of the spot. Regarding the erection of a church, the intention of the Mission authorities is not clear. Rev. Mr. Goffin in his letter to the collector, dated March 9th, 1893, states: 'We should continue to use part of it as a boys' school, and convert the other part into a girls' school, a house for a native Christian, &c.' It is not known what is all included in the '&c.' At any rate the townspeople have serious objections to the conversion of the building into an abode of native Christians, to which a prayer-hall is a necessary concomitant. [*Christians, then, are known to be praying people.*—H. G.] The petitioners, therefore, are not wrong in their apprehensions.

"4. The petitioners apprehend serious riots, of the nature of the Salem or Vellore riots, between the Hindus and the low-caste native Christians. [*The petitioners apprehend nothing of the sort. It is a pure fancy on the Tahsildar's part, and a most ridiculous one too.*—H. G.] Their apprehensions are based upon the intention of the Rev. Mr. Goffin to wound the religious feelings or rights of the orthodox Hindus, as evidenced by the following circumstances :—

"(1.) The Local Fund Department had constructed a draw-well, near the new Taluq Katchari, for supplying the townsmen with fresh water to drink. The water of this well was known to be a healthy one, and was being freely used (they say for about eighteen years past). Last year, it seems, the Rev. Mr. Goffin allowed his pariah servants to draw water from that well. [*Which I was obliged to do, as it was a year of drought, and no water was obtainable elsewhere. Opposition was made, but I applied to the collector, who indirectly acknowledged my right to use the well.*—H. G.] Since then the well is abandoned [*not quite, only by some of the more fastidious.*—H. G.], and the petitioners attribute to this fact the prevalence of fever in the town, as the effect of the wanting of healthy water to drink. This circumstance was not in my time, but it is a fact that the well is not used by the caste Hindu population of the town. [*The Tahsildar omits to mention that another well has been dug close to the one in question, to which those who fear pollution can resort, and further that this year, at any rate, the health of the town has been better than ever it was.*—H. G.]

"(2.) The Rev. Mr. Goffin had a stage pandal [*by which the Tahsildar means a magic-lantern sheet.*—H. G.] erected just in front of the entrance to the great temple [*it was not in front, but at one side, and caused no obstruction whatever.*—H. G.], thereby causing obstruction to the religious frequenters of the temple. I learn that the above circumstance is also a fact. [*The Tahsildar might also have learned the further facts that I first obtained permission to erect the sheet where I did, and that all the "frequenters of the temple" thereabouts greatly enjoyed the exhibition.*—H. G.]

[Paragraph 5 I omit, as having nothing of interest.]

"6. In conclusion, I beg respectfully to submit that it is better policy not to wound the religious feelings of the orthodox Hindus. There will be more harm done to the many Hindus than good to the few native Christians, who can very well find places of residence in other quarters. [*By which is meant outside the town, the caste people doing their utmost to prevent our getting a settlement within it.*—H. G.] The Hindu temple here is the biggest of its kind in this part of the Presidency, and is much venerated. During times of festivity it is visited by thousands of people from all places. A little rupture on such occasions will be of serious consequence." [Signed by the acting Tahsildar.]

I am, dear Mr. Cousins, yours sincerely,

HERBERT J. GOFFIN.

PERSONAL NOTES.

CHINA.—Miss Field, of Hong Kong, hopes shortly to join the ranks of the C.M.S. as the wife of Dr. Colborne, at Kong Mun, fifty miles from Canton.—When Mr. Terrell wrote from Hiau Kan early in December, everything was going on remarkably well. The people on the whole are very well behaved; and already Mrs. Terrell has been able to go out for several short walks, and twice, by chair, out as far as Wei Kia Wan, where she was very well received. The women members seemed particularly glad to see her there. Nearly thirty persons were baptized in the Hiau Kan district during last year, about half of whom were adults; and the missionaries are hoping for a steady increase during the present year.—The Rev. Evan Bryant reports that the converts in some of the country stations lost all their crops through the floods caused by the rains of last July and August, and some hundreds of mouths will look to him for help to save them from starvation during the winter.

INDIA.—We deeply sympathise with the Rev. T. E. Slater, of Bangalore, in the death of his eldest daughter, Mary Emily, who was married about four years ago to Mr. George Thorburn, of Madras. Mrs. Thorburn was attacked by cholera at Ranipet, where they were residing, on December 28th, and succumbed on the morning of January 2nd. A lady who was spending Christmas with them also died in their house of the same dire disease.—Nagercoil has also had a severe visitation of cholera. The disease has been fatal in many cases, but the Mission families have been mercifully preserved.

AFRICA.—The Rev. E. Lloyd, when visiting Molepolole in the absence of Mr. Williams, gained the reputation of being a good rain-maker, because the rain soon began to fall after he had prayed for it. An old heathen doctor urged him to pray with all his might for rain, which he promised to do on the condition that the native also prayed with him. The doctor agreed, and the result was eminently satisfactory to him and to many others. — The Rev. J. T. Brown, of Kuruman, has reached England from South Africa. On January 7th, a few days before he left Kuruman, one of the largest New Year mission gatherings he had seen was held there. About a thousand people were present. The church was filled, and a large overflow meeting had to be held both morning and afternoon under the trees. At the Communion service 486 natives took part. Some of the people had come a ten days' wagon journey in order to be present at the meetings. "I was glad," Mr. Brown says, "to have this pleasant association to bring away with me. I hope we are in for a turn of better days. Discouragements have been, and still are, numerous enough, but such days of sunshine as that scatter the gloom and efface the discouragements."—The Rev. C. D. Helm reached Hope Fountain on December 31st.—The Rev. W. Thomas wrote from Fwambo early in October that he had reached his destination at last. On the journey up country he had had the advantage of seeing the work of other missionary societies. He spent the first Sunday in October at Niamkolo, and was present at the native service, conducted by Mr. Purves, and attended by about three hundred persons. He says the people sang heartily some of Mr. Sankey's hymns, and joined in the Lord's Prayer, and seemed interested in what was said to them. After the service some of the girls followed Mr. Thomas to Dr. Mather's house, and, through Mrs. Hemans, said they desired to give him a welcome and shake hands. In the evening, after Mr. Hemans had concluded the native service, Mr. Thomas presided at the Lord's Supper. At a Communion service at Fwambo on the following Sunday, Mr. Thomas was much touched by the following incident:—A mother had a little child in her arms, and when the bread was handed to her she broke a little piece for the child, and gave the baby some of the water, and when Mr. Thomas offered to shake hands she first gave him the baby's wee hand. It had been baptized, and she, being a member, naturally concluded that the little one was Christ's.

NEW GUINEA.—The Rev. C. W. and Mrs. Abel left Sydney, on their return to New Guinea, on January 3rd; and Mr. Dauncey expected to leave a fortnight later.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. W. R. LE QUESNE, MRS. LE QUESNE, and child, from CALCUTTA, North India, per steamer *Coromandel*, to Marseilles, thence overland, January 26th.

The REV. J. TOM BROWN and MASTER ROBERT PRICE, from KURUMAN, Bechwanaland, South Africa; also MISS ELLIS, per steamer *Pembroke Castle*, February 12th.

BIRTHS.

ABEL.—October 24th, at Sydney, New South Wales, the wife of the Rev. Charles W. Abel, of New Guinea, of a daughter.

NEWELL.—December 19th, at Apia, Samoa, South Pacific, the wife of the Rev. J. E. Newell, of a daughter.

PARKER.—January 5th, at Benares, North India, the wife of the Rev. Arthur Parker, of a son.

MARRIAGE.

WATSON—HODGES.—December 16th, at Davidson Street Congregational Church, Madras, by the Rev. R. J. Ward, the Rev. E. W. Watson, B.A., of the London Mission High School, to Miss Susannah Hodges, also of the London Mission.

DEATH.

THORBURN.—December 28th, at Ranipet, North Arcot, Mary Emily, wife of Mr. George Thorburn, of Madras, and eldest daughter of the Rev. T. E. Slater, of Bangalore, aged 26 years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14 Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

For use in Library only

For use in Library only

I-7 1894
Chronicle of the London Missionary
Princeton Theological Seminary-Speer Library
1 1012 00311 4578